Bishop Greene Wins AME Church Battle

(Courier Philadelphia Bureau)

PHILADELPHIA—Judge George Welsh handed down a decision in favor of Bishop S. L. Greene and the African Methodist Episcopal Church last Tuesday in the suit brought by Bishop David H. Sims to retain the Bishopric in that denomination and his position as presiding Bishop of the First Episcopal District.

In a twenty-page decision Judge Welsh took up the various arguments presented in the month-long case, and although implying that there were some irregularities attending the calling and the work of the last General Conference, including the trial of Bishop Sims, he said that there was, nevertheless, sufficient authority shown by the Church to sustain this action.

The legal action involved was a simple one. Was the extra session of the General Conference held last November at Little Rock, Ark., properly and legally confirmed and was the trial of Bishop Sims conducted by that conference legal and binding?

DECIDED FOR CHURCH

In giving the decision in favor of Bishop Greene the Court had to decide both of these issues in favor of the church.

The Judge pointed that the Church may not have complied with all the legal requirements of the Discipline in calling this extra session of the General Conference but that because the Bishop's Council itself was in such a state of conflict it probably came as close to conforming to the Discipline as the circumstances would permit.

The Court also apparently saw grave danger last fall to the Church unless something was done legally to end the dissension among the Bishops.

This was the frightful condition of the Church that the Court apparently found warrant in the absence of a majority of the Bishops in calling this extra session of the General Conference.

SIMS A MINISTER

In holding Bishop Sims' trial at the General Conference which resulted in his ouster as a Bishop of the AME denomination as legal and binding, the Court criticized the proceedings it would not stand, but he said that the courts are hesitant in setting aside church proceedings unless there are flagrant violations of fundamental principles of justice.

The Court's opinion apparently went on the theory that although there might have been irregularities in both the calling of this conference and the trial of Bishop Sims, it would be better for Sims to suffer from these irregularities than to have the entire denomination handicapped by a decision against it.

The Court's opinion reinstated Bishop Greene as Presiding Bishop of the Philadelphia Conference and reduced Bishop Sims to a mere minister of the AME Church.

Pittsburgh Courier Sat. 7-12-47

Walter Gay, attorney for Bishop Sims, said that an appeal would be entered which would result in taking this matter to the Circuit Court of appeals. This case has been to the Circuit Court of Appeals three times.

Bishop Greene Bishop Sims

TARHEEL WEEK

- By - C. D. Halliburton

Journal & Guide Norfolk, Va.

Reappointment Of Bishop Davis Over N. Carolina Conferences Brings Strong Protest From Some AME Church Leaders; Split Seems Imminent

Sat. 7-12-47

RALEIGH, N. C.—The Carolina Times of Durham is responsible for the news that the reappointment by the Bishop's Council of the AME Church of Bishop Monroe H. Davis to preside over the Second Episcopal District, which includes some North Carolina conferences, has stirred "bitter" resentment and active resistance in some Tarheel localities. Bishop Davis was the presiding officer over these same conferences before his recent suspension and subsequent reinstatement.

"Numerous letters from all over North Carolina were being rushed to Bishop Ransom, president of the Bishop's Council," says the Times' news story, and adds that "several of the letters went so far as to threaten withdrawal of churches from the AME connection if Bishop Davis is continued as presiding bishop over the North Carolina and Western North Carolina conferences." All the letters are said to have stated that no further conferences claims would be paid as long as Bishop Davis is presiding.

Letters of protest, printed as part of the news story over the names of local church officials, include one each from St. Joseph's, Durham; Burlington Circuit and Enfield Circuit.

The letter from St. Joseph's refers to Kittrell College, a sore spot for many years, as follows:

. . . .

"The bishop has caused to be elected, a new set of trustees of Kittrell College of his own pick, eliminating all former members of the board because they did not subscribe to his ruling, and then and there induced the new board of trustees to agree to mortgaging the Kittrell College property for $125,000 for repairs. We have a restraining order to serve on him to prevent this mortgage if you will allow his return.

We respectfully pray and urge the Bishops' Council to give us relief from this terrible situation." Sat. 7-12-47

The letter from Wayman Circuit, Enfield, charges: "For more than a decade he (Bishop Davis) has misappropriated, exploited and embezzled monies throughout the entire Episcopal district." The Burlington Circuit letter quoted in the Times avers that "we will withdraw from the AME Church unless we get some relief." All letters were addressed to the Bishops' Council, scheduled to meet again June 26.

. . . .

The Raleigh News and Observer, one of the South's best known dailies, in commenting on President Truman's NAACP speech, referred only to the President's favorable attitude toward Federal anti-lynching legislation. The editorial stated that no such law is needed, "if the states do their duty." That the matter of Federal law deserves consideration, however, is clearly implied in the course of the editorial, part of which we quote:

"However, the best argument that has been advanced for a Federal anti-lynching law in decades was based on the wholly unjustified killing of four Negroes in Georgia last year without apprehension or conviction of any of the guilty mob. This year another such argument was advanced when a South Carolina jury acquitted the self-confessed member of a lynching mob.

"It remains to be seen whether or not North Carolina will offer a third argument. Fortunately, North Carolina has not had a lynching since the early '30's. But North Carolina escaped a lynching a few weeks ago only because of luck and the agility of a Negro who escaped from a mob after being removed forcibly from a jail. In that case seven alleged members of the mob have been apprehended and placed under bond. They are scheduled to be tried in August. Unless justice is done in this case, the State of North Carolina will suffer and the case of those who believe in the state continuing to have exclusive jurisdiction over such matters will also suffer." The editorial concludes: Sat. 7-12-47

. . . .

"No Federal law on lynching is needed—if the states do their duty. The acid test for North Carolina will take place in the courthouse at Jackson in August."

New laws affecting motorists went into effect in North Carolina July 1. The legislation was passed by the last General Assembly. All drivers must obtain new licenses within the next four years. The new permits will be qualified for and issued alphabetically; for instance, those whose names begin with A or B have until next December 31 to apply and take the new test. Thereafter permits must be renewed by test every four years.

Beginning January 1 next, every owner will be required to take his car or truck to a state-operated station for thorough check-up against mechanical defects. Failure to have such defects remedied as ordered will involve prohibition to use the vehicle. Penalties for drunken and reckless driving have been stiffened, and if a driver should be involved in a vehicle accident resulting in property damage of $50 or more his license plate and driving permit will both be taken from him until he can show that he can pay the

until Bishop M. H. Davis is removed from the Second Episcopal District.

By A. M. RIVERA JR.
(Staff Correspondent)

DURHAM, N. C.—Shouting "We don't want him . . . We won't have him," approximately 300 lay delegates, representing over 5,000 members of the Eastern and Western Conference of the AME Church of North Carolina, formed an organization Sunday to withhold all conference claims.

Bishop Davis which preceded the permanent organization of lay churchmen, Dr. J. N. Mills, later elected president, reviewed the "tyrannical regime of Davis and charged him with gross misappropriation of funds" and having a demoralizing influence on the con-ference." Sat. 8-9-47

Dr. Mills stated that he and Atty. Charles Williamson reported to the

Vote to Remove Colquitt Prelate

Council which met at Allen University early last spring, that [illegible] had secured $10,000 from the Citizens Bank and Trust Company, Henderson, N. C., purported to have been borrowed by the trustees of Kittrell College, but that the board of trustees, of which Dr. Mills was a member until last week, had no knowledge of the transaction.

These statements, with accusations and charges of misappropriation of funds and conduct unbecoming a bishop, were brought before the trial conference in Richmond, Va., March 6, by the Baltimore Conference and were sustained.

Mills stated that a temporary restraining order preventing Kittrell College and all its trustees from negotiating a loan or mortgage of $150,000 on Kittrell College has been signed and will be heard in Burlington, N. C., before Judge Leo Carr, Aug. 11.

DROPPED FROM BOARD

Mills told the group that he was dropped from the trustee board of Kittrell College, recently, because he objected to a resolution written by G. D. Carnes, presiding elder of the Wilmington District, and J. D. Cowan, presiding elder of the Morgantown District, which began, "We, the members of the board of trustees, want to go on record as thanking the Bishops Council for returning our beloved Bishop Davis to preside over the North Carolina Conference."

Dr. Mills said he objected on the grounds that Davis was "illegally returned" to this conference because charges brought in Richmond were still against him and that the charges preferred against him were not reviewed by the conference. Mills said he further objected because Kittrell College has been condemned.

OTHERS TESTIFY

D. L. Grady, presiding elder of the Fayetteville District, objected to the resolution on the grounds that Davis has "lost his usefulness because of dishonesty."

Others who spoke, attesting to the "autocratic rule" of Bishop Davis, were C. C. Amey, former member of the board of trustees of Kittrell College, who stated he was on the board of trustees before he knew it and off before he knew it; E. R. Merrick, treasurer and vice president of the North Carolina Mutual Life Insurance Company; H. M. Mischaux, P. B. Richardson, C. A. Haywood, Dr. J. Clyde McKnight, J. H. Wheeler and numerous delegates from the floor.

An executive committee of eight was appointed, from which the officers of the new organization were elected. They are: president, J. N. Mills; vice president, A. H. Hankins; secretary, L. E. Alston; assistant secretary, Plumber B. Richardson; treasurer, Dr. M. S. V[illegible]atts.

Other members of the committee are C. A. Haywood, H. M. Mischaux and Dr. J. Clyde McKnight.

WITHHOLD CLAIMS

Following the election of officers, the organization voted to withhold all conference claims until a bishop, other than Davis, is appointed over the Second Episcopal District.

It was revealed at this time that several churches were currently withholding conference claims. A resolution was passed to inform the Bishops Council of the organization of the lay groups and to advise them of the action taken.

Donations were made by the membership to finance legal action.

Keeps Right to Publish

Tennessee Refuses tc Revoke Charter

2 UNIONS IN CITY Had Lost Plant Earlier During Fight

NASHVILLE—An attempt by the AME Church to have the State of Tennessee revoke the charter of the Sunday School Union, controlled by Ira T. Bryant, was defeated here on July 18, when Chancellor Thomas A. Shriver refused to take any action against the Union.

In the complaint, the AME legal redress committee, composed of Bishops Nichols, Greene and Clayborn, had charged that the Union no longer served the purpose for which it was created.

Explaining, the complainants stated that a new corporation, which had been organized in 1943, had taken over the task of publishing and selling religious literatur[illegible]

Church Okey Not Required

However, Chancellor Shriv[illegible] rule that "the mere fact that th[illegible] corporation was brought into [illegible]istence by a church organizatio[illegible] or any other group does not, unde[illegible] the laws of this State, make [illegible] mandatory that it continue unde[illegible] the sponorship of that organiz[illegible] tion."

The struggle over control of th[illegible] Sunday School Union came to th[illegible] front in 1932, when the AME Ge[illegible]eral Conference ousted Mr. Br[illegible]ant as secretary of the Union plan[illegible] and named E. A. Selby to be h[illegible] successor.

At that time, Bryant, who had been elected secretary of the Union in 1908, refused to step down, declaring that he had increased the value of the plant from $2,000 to $250,000.

Finally Forced Out

His right to continue in office was upheld in 1936 by a lower court whose ruling was affirmed in 1937 by a court of appeals.

However, other rulings in 1940 and 1941 reversed the decisions and ordered the return of the plant to the church and upheld the AME Church in its right to publish and sell its own literature.

Afterward, Mr. Bryant continued work in his own plant. During the trial, Z. Alexander Looby, attorney for the defense, pointed out that the two corporations have been operating within a block of each other on Eighth Ave. S.

Sims Appeals Welsh's Ruling

PHILADELPHIA (NNPA) — The Rev. David H. Sims, carried his fight for restoration as a bishop in the African Methodist Episcopal Church to the Third U.S. Circuit Court of Appeals here last Thursday in a petition for a review of the case.

He asked the appellate court to reverse the decision of District Judge George A. Welsh, who, on July 1, ruled that he had been unfrocked as a bishop in accordance with the discipline of the church.

Calls Ouster Illegal

Judge Welsh also refused to issue a mandatory injunction restoring the Rev. Mr. Sims as presiding bishop of the First Episcopal Diocese, and to restrain Bishop Sherman L. Green of Arkansas, his successor, from interfering with him in the performance of his duties.

The minister, who was unfrocked at a special session of the AME General Conference held in Little Rock, Ark., last November, contends that the proceedings were illegal.

Ira Bryant Doing Business As Usual

NASHVILLE—(ANP)—The AME church lost its recent court battle against Ira T. Bryant, former official of that church, and as a result Bryant is using the same name for his private publishing house that he used before the church threw him out, and is located right across the street from the church publishing plant where he is selling Sunday School literature just as he always did.

Outraged by what they termed the flagrant impudence of Bryant in attempting to do business "at the same old stand," and under the name of the Sunday School union, a former AME corporation, the church group through its legal redress committee brought suit in chancery court here. The church lawyers were evidently not familiar with the strange conclusions reached in corporate matters by the courts of Tennessee and Ira Bryant, who is an expert in the field of Tenness[illegible] law, beat them to the toss.

The legal redress committee pointed out that the church had developed a new corporation to take over the work of the old one and should have the right to have the charter of the old corporation revoked. Chancellor Shriver ruled however that the mere fact that the corporation was brought into existence by a church organization or any other group does not, "under the laws of Tennessee, make it mandatory that it continue under the sponsorship of that organization."

Jury Decides He Mishandled Church Money

Penalty Not Known; Clayborn Escapes On Technicality

RICHMOND, Va.—An ecclesiastical jury found Bishop M. H. Davis, of the Second AME Episcopal District, guilty Thursday of maladministration and mishandling of church funds during a trial here. Charges of excessive assessments for personal gain and disobedience to church discipline were dropped.

The trial committee was composed of Dr. W. D. Wilkins, St. Louis; Dr. C. L. Hill, Bethel AME Church, Columbia, S. C.; Dr. J. H. Lewis, Wilberforce University, and Dr. A. Wayman Ward, Bethel AME Church, Chicago. Bishop Reverdy C. Ransom presided. The jury deliberated from 6:40 to 8:30 p.m. before reaching a verdict.

The exact penalty Bishop Davis faces is still unknown, but it is expected the conviction may result in his removal from the episcopric. Charges against the prelate were presented to the recent Bishops' Council meeting at Columbia, S. C. Davis was accused of depositing church funds, including dollar money that had been reported to the conference finance committee, to his personal account in the First National and Citizens Bank and Trust Company at Henderson, S. C.

Bishop Davis had been reinstated, but not reappointed, to preside over the second AME Episcopal district prior to Thursday's trial, with his annual $4,200 salary as of Feb. 19. Bishop Ransom did not indicate whether the jury's findings will affect his salary.

Charges against Bishop J. H. Clayborn were also filed at the bishops' council to further illuminate alleged corruption in the AME church. Bishop Clayborn's troubles grew out of his candidacy for the bishopric. The Rev. W. J. Robinson, a Columbia, S. C., minister, charged that Clayborn had failed to pay him $300 incurred for expenses to get Clayborn elected bishop. Reverend Robinson's charges were filed improperly, said Bishop Ransom, and will have to be refiled.

111,087 A.M.E. Members In State

AME conferences revealed that there are 111,087 members of the connection in the state, that $52,885 in dollar money—an increase of $1,103 over 1946—and a total of $25,401 in pension monies raised and reported during the year.

The various churches reported 3,206 converts and 3,987 in new members, contributing to the new high total. A special pension fund other monies tabulated by Mrs. J. A. Fountain, the conference accountant, included $10,104.25 by the Women's Missionary Society and $1,062 by the Brotherhood.

By H. C. CARSWELL
(Official AME Reporter)

An accounting of reports from the recently concluded Georgia

Davis Charges Back to Bishops

DURHAM, N.C.—After hearing charges of misappropriation of funds and tyrannical conduct against ministers and laymen brought by prominent AME lay men in the State against Bishop Monroe H. Davis last Thursday a committee of three bishops decided to lay the charges before the Bishops' Council.

The complainants charged that the bishop is "feared rather than respected." The bishops hearing the charges said they were so "grave," they will recommend that the Bishops' Council meet within 10 days to decide the matter.

The charges were aired before Bishops S. L. Green, chairman; H. Y. Tookes and R. R. Wright at St. Joseph AME Church, and attracted over 500 church officials and laymen.

Davis Present, Glum

Bishop Davis, with his white tie and dickie-bosomed shirt soaked in perspiration and vest open, sat motionless, occasionally fanning himself. He was represented by Attorneys C. J. Gates, Durham, and Herman Taylor, Raleigh.

The North Carolina AME Laymen's Association which is figuring to have Bishop Davis removed from presiding over the North Carolina and Western North Carolina conferences, was organized last Aug. 2, and duly chartered under the State law.

Fights College Loan

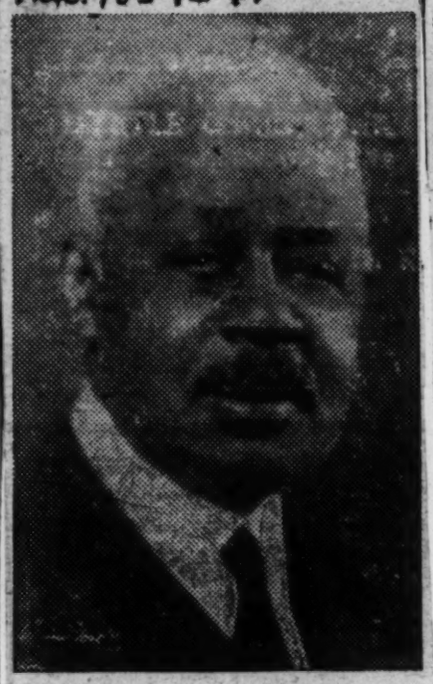
The association has already filed a court action to prevent Bishop Davis from negotiating a $125,000 loan for Kittrell College, and has won special privileges from circuit courts of the State.

The laymen's group is headed by Dr. J. N Mills. George W. Cox, prominent business executive and Churchman, made the main appeal to the bishops' committee demanding Bishop Davis's removal.

The stormy petrel of the Second AME Episcopal District was "exonerated" by the Virginia Conference of charges brought against him when he was suspended last year by the Special General Conference in Little Rock, Ark.

A delegation of laymen from the Virginia Conference attended the hearing to lend support to the North Carolina laymen. If Bishop Davis is removed from the Carolina Conferences by the Bishops' Council, Virginia laymen plan to ask his removal from Virginia also.

Bishop Wright Makes Progress In First District



RT. REV. R. R. WRIGHT, JR.

By W. A. Fisher

The most nearly infallible means of judging the future is by thoughtful consideration of the past. And by this same line of logic, we believe that the best method of weighing an individual's potentiality for success in a given assignment is by his success in the past, especially if he has previous experience in a similar task.

As we near the 1948 General Conference of our great A. M. E. Church, we are more concerned about a permanent solution to the vexing problems which have brought us to the most perilous days in the history of African Methodism than we are about the problems themselves. For nearly a year now since Bishop Wright's assignment by the Special Session of the General Conference at Little Rock, Ark., in November, 1946, we have had the opportunity to observe and evaluate the possibilities of Rt. Rev. Richard Robert Wright, Jr., Ph.D., as the Presiding Bishop of the greater portion of the great First Episcopal District of our Church. Therefore, let us take off our colored glasses and look at the record.

When Bishop Wright was assigned to the First District, he found a people whose faith and courage was at ebb-tide; suspicion and distrust were everywhere rampart; the District was in the most discouraged state of its long history; the churches were divided into bitter factions; there where open meetings to bankrupt and split the Connection; there were court restrainers and more court restrainers; we were reported to have lost some of our greatest chuches including Bethel, New Yok City and no man's life was altogether safe, no matter whose "side" he happened to be on.

Many so called wise men said that the task was impossible and that Bishop Wright would have to be removed for failure to produce tangible results.

But undaunted and unafraid Bishop Richard Robert Wright, Jr., Ph.D., the famous prelate with the heart warming slogan "Forgetting the things which are behind and pressing forward toward the mark of the high calling which is in Christ Jesus," and with a great humanitarian spirit that typifies the Christ, went about the business of the Church, using his Godly judgment rather than the spirit of revenge or personal favoritism to make changes only where the best interest of the Church were obviously involved.

In the New York Conference some courageous changes had to be made. But a retrospective view proves that Wright was Right; for in every case the churches are prospering and the people are happy. And so today, instead of a seething cauldron of disunity, the New York Conference is one of the most serene in the Connection and it is responding wholeheartedly to Bishop Wright's four point program which has been so eminently successful in the 13th District.

In the New Jersey Conference the challenge of the last vestige of a declining dynasty had to be met. But this, too, responded to the Christ-like leadership and the prophetic vision of the incomparable Bishop Wright!

The transfer of the Rev. Dr. A. Chester Clark from the New York to the New Jersey Conference at such a time as this, has strengthened this Great Conference immeasurably for Dr. Clark has given the Connection one of its most beautiful plants and one of it happiest societies at St. James, Atlantic City.

Following the pattern of their sister Conferences, the New England, the Bermuda and the Maritime Conferences are enjoying Peace and Prosperity without the burden of excessive taxation under the indomitable leadership of Bishop Wright.

The most amazing aspect of this whole matter is the fact that Bishop Wright has made changes whenever and wherever his Godly judgement has dictated, without fear or favoritism; and these changes have been made BEFORE and NOT AFTER the General Conference. In other words, nothing has been left to the imagination.

In gaining these sterling successes, Bishop Wright had to win court decision after court decision, but the greatest victory of all was the mandate of the loyal African Methodist Constituency—THE PEOPLE!

Thus, a First Episcopal District, Redeemed, Revised and Re-dedicated to the service of the Nazarene, humbly appeals to the Godly wisdom of the Episcopal Committee of the 1948 General Conference for the unqualified return of Rt. Rev. R. R. Wright, Jr., Ph.D., to the First Episcopal District of our Church for the ensuing Quadrennial. ON THE STRENGTH OF THE RECORD, WHO BUT WRIGHT?

African M. E. Conference Opens Here

More than 300 pastors and lay delegates attended the opening session yesterday of the 67th annual West Kentucky Conference of the African Methodist Episcopal Church. They met at Quinn Chapel, 942 W. Chestnut.

Bishop Richard R. Wright, D.D., Wilberforce, Ohio, presiding bishop of the 13th Episcopal district, gave the opening address. Bishop Wright urged ministers "to be worthy examples in deed and in truth of the religion which you profess, and to be assets to the community in which you labor."

Assets of $6,603 were reported to the conference by presiding elders of the various districts. Largest amount was reported by the Rev. E. L. Hickman, pastor of Quinn Chapel. The Rev. S. E. Polk, Mayfield, was elected secretary of the conference.

Meetings w illcontinue through Sunday.

N.C. Laymen Hail Davis's Action

Hint Prelate's Ouster by General Conference

DURHAM, N.C.—A restraining order in effect since last July 29 against Bishop Monroe H. Davis and trustees of Kittrell College, was dissolved Sept. 23 by Superior Court Judge Walter J. Bone, when the plaintiffs, J. N. Mills, George W. Cox and E. R. Merrick took a voluntary non-suit.

The plaintiffs had previously expressed the opinion that Bishop Davis might be transferred from the Second Episcopal District of the AME Church, said they took the non-suit because the situation had reached a satisfactory stage.

The restraining order, signed by Judge W. C. Harris of Raleigh, stayed execution of a mortgage on Kittrell College and Bishop Davis's right to preside over the North Carolina Conferences.

Ouster Delayed

The Bishops' Council, after hearing its special investigating committee's report on charges against

Bishop Davis Wins New Court Battle

Restraining Order Dissolved

WILMINGTON, N. C.—The sound and fury which accompanied Superior Court Judge Luther Hamilton's order restraining Bishop Monroe H. Davis from presiding over the Eastern Conference of the

Bishop Davis by North Carolina laymen and ministers last month, declined to oust him "at this time" because of current conference schedules and the approaching General Conference.

The bishops suggested that such charges be presented to the General Conference by the anti-Davis C. J. Gates of Durham, who

AME Church here Thursday, peteree
ton dissolved his own order an he
Bishop Davis, who was inter-
viewed in the home of the Rev.
S. G. Tompkins, pastor of St.
Stephen Church, told The Courier
that, "The restraining order was
the result of a personal grudge
and such things don't rank high in
court. I am not apologizing to any
of them. The 'dollar money' is
above that of last year and my
conference claims are in and above
all around. Sat-11-15-47

STORMY PETREL

"The men who are contending
are simply trying to get things in
their own hands."

The "stormy petrel" of the AME
Church said, "If I had corrupted
any man's home, if I'd taken any-
body's money, it would be a differ-
ent thing and a cause for me to
defend. If I had done anything,
you wouldn't have seen all those
people out there tonight."

. John Green, whose signature ap-
peared on the restraining order,
said, "The restraining order was
resorted to after lengthy and ex-
tensive efforts failed to appeal to
Bishop Reverdy C. Ransom, who
was apparently in hiding."

According to Mr. Green, the
sheriff of ..ew Hanover County
served the restraining order on
Bishop Davis about 6 o'clock
Thursday at the home of the Rev.
Mr. Tompkins, and without cus-
tomary courtesy extended to at-
torneys of record, Judge Hamilton
dissolved his own order at 7:45
o'clock.

Bishop Davis came here Tues-
day night to preside over the
Wilmington District of the East-
ern Conference of the AME
Church, which is comprised of four
districts: Fayetteville, Rocky
Mount, Wilmington and Newbern,
which met Wednesday through
Sunday.

Because of the sheriff's unwill-
ingness to interrupt the services
by serving papers in the church,
Bishop Davis was able to have the
from presiding over any confer-
ence in North Carolina, dissolved
without missing a single service.

The attorney for the newly or-
ganized lay group, Charles Wil-
liamson, stated in Raleigh, "Judge
Hamilton exercised unusual pre-
emptory powers in setting aside
his own restraining decree."

BOUGHT POWER CHECK

The lay group was hopeful that
their legal behind-the-scenes ma-
neuver would forestall Bishop Da-
vis from (1) securing the "dol-
lar money" and conference claims;
(2) presiding over the election of
delegates to the General Confer-
ence, and (3) appointing the pre-
siding elders.

When Bishop Davis was asked
if he expected any attempt to pre-
vent him from presiding over the
Durham Conference, he assured
the writer that he was unperturbed
and had no fear of the anti-Davis
factions. Sat-11-15-47

d out to a zephyr as Judge Hamil-
ir and forty-five minutes later.

HAS AUTHORITY

When he was asked if he would
construe an assignment by the
Episcopal committee to another
district at the meeting of the Gen-
eral Conference as an indictment,
he said:

"At every General Conference
the Council has authority to charge
anyone they want. They have sent
me to this district for sixteen
years. Four years at a time, and I
would not consider a change as
any indictment against my work,
and if I am returned to this dis-
trict, I shall return."

The restraining order was signed
by Mr. Green, Wilmington; George
W. Cox and D. J. N. Mills, Dur-
ham.

Bishop Davis Under Fire at N.C. AME Conference

Afro-American Baltimore Md. Sat. 11-22-47

Hint Prelate Tried to Sell Appointment; Churches Report Short on Dollar Money

Afro-American Baltimore Md. Sat. 11-22-47

WILMINGTON, N.C.—Led by Bishop Monroe H. Davis, who has been under charges by laymen of misappropriating connectional funds, the North Carolina Conference of the AME Church recently closed one of its most stormy annual sessions here at St. Stephen Church. Sat. 11-22-47

The session, which was characterized by churches reporting short on dollar money assessments to Presiding Elder D. G. Carnes, friend of the bishop, was climaxed by the charge by St. Stephens delegates that the bishop offered to sell the appointment for a pastor at the church.

$300, Amount in Question

A delegate, Mrs. A. J. Bailey, approached Bishop Davis last Saturday to ask for a change in pastors and allegedly was told by him that if the church's members would put into his hands $300 to make up dollar money reported, he would change their pastor. Sat

The bishop told the petitioner, according to her, that the $300 reported had been "borrowed."

After discussing the proposal with laymen, who repudiated the arrangement with the remark that it was equivilant to buying an appointment, Mrs. Bailey returned and reported their stand to the bishop. Sat. 11-22-47

She was then told that the money was not "borrowed," but was a personal debt of the pastor. Appointment of a pastor for St. Stephens was deferred by Bishop Davis for later action.

Speaking Out From The New South

By Robert Durr AME

(10) Defended

BISHOP D. WARD NICHOLS AND THE CHURCH RICHARD ALLEN BUILT

Chicago Defender 12-21-47

A few weeks ago, I attended the Convocation service in the chapel at Great Fisk University. It was the concluding service of the three day seminars and formal inauguration of Dr. Chas. S. Johnson, as the University's sixth and first Negro president in its illustrious eighty-six year history.

The speaker, Dr. Brownlee, of the America Missionary Association emphasized that "A Man Is What He Wants." It followed that if we can make men want the higher things they will become the right sort of men and in turn become a builder of the kind of way of life the world stands so sorely in need of. That he termed is the function of a University.

12-20-47

More recently, I was a guest of my good friend, Bishop D. Ward Nichols of the great AME Church as he presided at the North Alabama Conference in Birmingham. As he talked of the importance of the constituents looking upon themselves as builders of the Kingdom of God, I thought of the need for leadership within that great Church which would dedicate itself to broadening the basis of fellowship within making the Church embrasive as far as all the peoples of the whole world are concerned.

Richard Allen withdrew from a white dominated Methodist Church, because they did not want to take communion with him on the basis of equality with God. He knew that breaking bread and feasting together is the highest form of worship, and that Christ is not present where this is forbidden on the basis of race.

He thus dis not agree with those who would discriminate in the House of God and looked upon the Negro as a sub-human being. He made bold his claim for all time that he felt no inferiority.

In a blacksmith shop in the City of "brotherly love", he founded the African Methodist Episcopal Church, wherein whosoever would,

Next year, the great AME Church will hold its General Conference. That would be a propitious time for that body to drop the word "African" from its name and substitute an all-embracing trim; also set in motion a world wide campaign to bring men of all races into an all - embracing church.

The power of God ought to make it possible for men of fellowship to serve together in an atmosphere above, and freed from man made laws.

Trial of Bishop Davis in Little Va. Church Marked by Drama, Hostility

Afro-American-Baltimore, Md.
Sat. 3-15-47

Falsification of Records, When Ordered, Admitted by Conference Finance Secretary

RICHMOND—Drama, suspense, pathos and comedy; patience, impatience, belligerence, hostility, humility, courtesy and anger vied with each other for supremacy in Bethel AME Church during the trial of Bishop Monroe H. Davis here last week.

The most dramatic moment came as the trial committee of five men marched across the rostrum from the jury box and the judge asked if they had arrived at a verdict. Bishop Gregg replied, "We have, Your Honor."

Reading of the verdict by Dr. Charles L. Hill at the request of Bishop Gregg, jury foreman, relieved two hours and 2 minutes of crushing suspense that had borne down upon the 250 or 300 persons who anxiously awaited the verdict.

Anger and Revenge

Anger and revenge immediately filled the hearts of many of Bishop Davis's adherents and cries for blood began to emerge from their throats. They sought to "get even" with Bishop John H. Clayborne the man they held responsible largely for the defendant's plight.

Pathos reigned supreme twice. When, following announcement of the verdict, Bishop Davis first dropped his head into his hands, then walked to the altar and asked permission to speak; and during the testimony of Dr. J. E. Reese of Baltimore.

Admits Altering Records

Dr. Reese, pastor of Bethel Church, Baltimore, admitted that he falsified records of the finance committee of the Baltimore Conference after he was ordered to do so by Bishop Davis, who demanded that he bring the records to him (Davis) for approval.

As the presiding church jurist, Bishop Ransome was the personification of humility, admitting frankly to attorneys that he is not versed in the law, but pointing out that he was determined to "get at the facts"—to bring out the truth.

them, and later, asserted that Bishop Davis gave them to him.

The second round of laughter, and another warning from the court came when the atorney asked Dr. Cowan about his transfer from North Carolina to the Flori-

da Conference and he replied: "1878." and stuck to it.

AME Conference Starts Movement To Establish National Cathedral

The Pittsburgh Courier Pittsburgh, Pa. Sat. 7-26-47

PHILADELPHIA, Pa.—Highlighting the long expected adjourned session of t[he] Philadelphia Conference, AME Church, held especially for the election of delegates to the General Conference and the announcement of the assignments of ministers for the ensuing year, following the favorable decision of the U. District Court, among other outstanding features was the inauguration of a movement to establish in Philadelphia in the near future a Cathedral for African Methodism as a Conference and Connectional profection.

This commodious and magnificent structure for which arrangements to acquire are already in progress, is one of the historic landmarks of Philadelphia which formerly housed an Episcopal Congregation on North Broad Street at Jefferson Street, and will be purchased for $60,000, and speedily reconverted into a national shrine or cathedral of African Methodism.

Bishop Sherman L. Greene, whose right to preside without interference from the former bishop of the First District, was confirmed by the First U. S. District Court, told the pastors and delegates: "I don't want it to become a church immediately. Since African Methodism was founded in this city, I am going to try to get the Bishop's Council to make the Cathedral a Connectional one, so that every bishop, no matter in what district, will feel that he has an interest because this is the mother district."

The Rev. Dr. E. E. Tyler, pastor of the Union AME Church, where the adjourned session opened on Wednesday morning, told the audience that the Union Church had planned to secure the buildings for its own use, but was glad to abdicate in favor of the Conference. The lot, Dr. Tyler said, "is 100 by 150 feet, and land on Broad Street costs $600 per foot, so that the land alone is worth the purchase price. I regard the Cathedral movement as the beginning of a new day in African Methodism, a rennaissance, a gathering up of the achievements, the ideals, the yearnings and the ambitions of African Methodism, today and tomorrow."

Following the introductory sermon on Wednesday morning by the Rev. Dr. M. E. Jackson, a member of the New Jersey Conference, the Conference was organized with the Rev. M. H. Nutter as secretary.

"The AME Church is getting ready to serve the world," Bishop Greene said in an introductory message. "The Church is tired of its falling away and straying away from the path it was created for. The Church was not created to benefit any one indivdual or set of individuals. Richard Allen did not build a church where a bishop would go to a district and stay forever." Sat-7-26-47

AGAINST LONG TENURE

Elaborating on this point, Bishop Greene continued: "A Bishop ought to be willing to go anywhere and stay when he goes. No AME pastor has any right serving any one church more than eight consecutive years. Laymen, like pastors, also should not stay in any one job for life. The Church does not belong to human beings. It belongs to God."

Then he made what was, perhaps, one of the most meaningful statements of his remarks: "This is the day of the crowd that went down the line for the Church while you were debating. This is their day. Give it to them."

Bishops D. Ward Nichols of Alabama, and R. R. Wright Jr. of Tennessee, were associated with Bishop Greene. Sat-7-26-47

"The brothers who have crossed the line should come back," Bishop Wright pleaded. "It may hurt their pride, but they should come back. No preacher should have pride, except in godliness and righteousness. We have nothing to fear, except ourselves, our greed and our selfishness." The admonition, in view of previous dissensions were timely—but no present division was evident and complete harmony prevailed throughout the session.

ATTORNEY PRESENTED

Attorney Sadie T. M. Alexander, who was associated with her husband, Raymond Pace Alexander, Esq. and also C. Russell Phillips as counsel for Bishop Greene, was introduced and spoke briefly. "All my life in my home as a c[hild] heard it stated that no one [was] greater than the AME Church and I have lived to experience it and see it," she said. Bishop Greene referred to her as "a woman of whom this whole race should be proud."

ENDORSE EXTRA SESSION

Before the ministerial delegates to the General Conference scheduled for May, 1948, were elected, the Rev. R. O. Napper, presiding elder, introduced a resolution, which was passed 93 to 0, "that the Philadelphia Annual Conference endorse all transactions of the extra session of the General Conference held last November at Little Rock, Ark."

CANDIDATES WITHDRAW

The following were elected ministerial delegates: the Revs. R. O Napper, J. Leo Pottinger, J. S Benn Jr., W. L. Johnson, E. E Tyler, K. G. Keeys, J. A. Brown, W. R. Gullins, G. H. Crayton, M. M. Lewis, A. D. Nearn, J. R. Fortune and W. P. Stevenson.

Prior to the election, the following ministers who had been avowed candidates, withdrew: the Revs. I. N. Patterson, E. L. Kinzer, M. W. Thornton, William J. Townsend H. H. Hooks, J. Winsmore Mason, J. L. Mims and W. W. Jacobs. Sat-7-26-47

Scattered votes were cast for the Rev. E. L. Blake and the Rev. E. K. Nichols, who elected to stay in the red. The tellers qualified 136 eligible voters.

The following were chosen alternate ministerial delegates at the evening session on Wednesdays: The Revs. W. A. Flamer, M. H Nutter, E. S. Dennis, S. B. Randalph, O. S. Neal, C. B. Crawford, W. W. Jacobs, J L. Mims, D. W. Tull, M H. Jones, W. T. Stewart, H. H. Cooper and John Caulk.

Dr. George A. Singleton and the Rev. M. W. Frazier acted as tellers, and the Revs. E. L. Kinzer and P. C. Williams as secretaries during the election of delegates.

PROMINENT VISITORS

Among the visitors were: Dr. A. S. Jackson, finanacial secretary; Drs. D. Ormond Walker of Buffalo, N. Y.; M. E. Jackson, Newark, who preached the introductory sermon; L. E. Hemingway, George A. Singleton, J. A. Portlock, Bishop R. R. Wright III, L. L. Berry, J. H. Lewis, dean of the[o]logy, Wilberforce University; D. David Norris, editor of the Christian Recorder and Dr. C. L. Hill pastor and T. M. Green of Wash[ington] and A. O. Wilson.

Appeals Court Order New Trial; Finds No Bias

Afro-American-Baltimore, Md.
Sat. 3-15-47

Sims Must 'Prove' Case More Clearly If He Asks New Injunction, Ruling Avers

BISHOP WRIGHT BUYS CHURCH IN NEW YORK

Christian Recorder Philadelphia, Pa. 8-14-47

Brooklyn, New York,

It became known to-day that Bishop R. R. Wright, Jr., bought a church at the corner of Herkimer and Rochester Streets, Brooklyn, New York. It seemed that about six years ago an A. M. E. congregation contracted to purchase this beautiful little church from the Lutheran Synod of New York for $15,000. On signing the contract and paying a very small amount they were permitted to move in, with the promise that they would pay $5000 and take over the property subject to a $10,000 mortgage. This was never done and when Bishop Wright was appointed bishop of New York the congregation was about to be dispossed. Months passed and the patience of the owners became exhausted and the congregation was ordered to move unless they paid for the property in full. The lawyer explained that another denomination wanted the church and was willing to pay at least $20,000 for the building. Not knowing what to do, the congregation appealed to Bishop Wright, and Bishop Wright bought the church. So elated were the people, that they asked to have the name of the church changed to Wright Temple. Bishop Wright appointed Rev. J. M. McMillan as pastor, and the church is taking on new life and promises soon to be one of the leading churches of Brooklyn, New York. 8-14-47

PHILADELPHIA

Immediate dissolution of the restraining order and injunction against Bishop Sherman L. Greene of the African Methodist Episcopal Church, obtained against him recently by the Rev. David H. Sims, was ordered March 5 by the U.S. District Court of Appeals.

The court also directed Judge George A. Welsh, who originally heard the case, to reopen it.

The ruling of the Circit Court of Appeals authorizes and empowers Bishop Greene to carry on his official duties in the First Episcopal District of the AME Church without interruption.

Must Prove Damage

The ruling emphasizes, however, that if the Rev. Mr. Sims seeks a new injunction against Bishop Greene, he must "prove clearly and concisely" without doubt that he has been damaged by his removal as a bishop in this District more than the church.

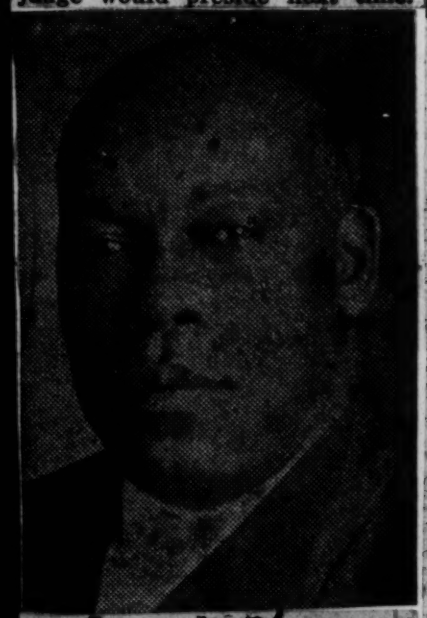
Commenting on the favorable ruling for his client, Raymond Pace Alexander said:

"I, personally, cannot see how he can establish any personal loss that cannot be compensated by a bond as against the great amount of loss the church is and has been subjected to by the arbitrary injunction allowed him last December." Sat. 5-15-47

Bias Charge Fails

The attempt of the defense to have the higher court to "find prejudice and bias" on the part of Judge Welsh, however, was unsuccessful.

Mr. Alexander charges that Judge Welsh "leaned over at all times in favor of Sims, and expressed the belief that a different judge would preside next time.



8-21-47 Thurs.
BISHOP M. H. DAVIS
Philadelphia, Pa.

BALTIMORE, Md., Aug. 13

Mr. Editor:

Please publish the following statement setting forth my attitude and my feeling towards the African Methodist Episcopal Church and my many friends:

"I want first of all to affirm what I have stated many times in public and private discourses. I have endeavored to show to the AME Church that I have been and am loyal to her law and doctrine. There is nothing that has been said or done, or nothing that will be said or done, that will destroy or in any way effect my loyalty to the church of my birth, my rearing and training. The church is by far greater and more powerful than I am. Its ideals are higher and more effective than mine. 10

I love it because of the great contribution it has made to my ancestors and to me and my family. My grandfather assisted in the construction of the first AME Church in Marion County, South Carolina. My father made a substantial contribution to the church where I was baptized, converted and licensed to preach. The AME Church elected me to the office of bishop in 1928, and I have endeavored all of my life to show my appreciation and loyalty to the church of my choice.

There is nothing in the world that I consider sweeter and better than friends. The letters I have received, and the fine expressions and attitudes of my many friends throughout the AME Church have strengthened me, and helped me in the great struggle of life. So that it is a very consoling thought to know that the bishops, general officers and members of the AME Church retain a spirit and friendly relationship that should exist between members of the Christian family. AME

I have sufficient grace that cleanses my heart, and regardless of what has been said or done, I hold no ill will, hatred or malice against anyone. It is a great pleasure for me this morning after fervent prayer to write this article that my many friends may know that, "I am pressing on the upward way and new heights I am gaining every day." 8-21-47 Thurs

I have often been misunderstood, and I have often been misrepresented. For example: I was just informed that the trustees of Kittrell College had endorsed a note for my personal use in a bank in North Carolina. The trustees of Kittrell College have never endorsed a note for me and have never advanced me any of their money. A rumor of this kind has a tendency to mislead those who do not understand, and to cause my many friends to doubt my action in dealing with public interest. I would welcome with joy any investigation in this particular. My friends will remember that any circular newspaper will thrive upon criticisms of anyone who endeavors to maintain his or her integrity. 10 AME

In the 5th chapter of Romans, 1st verse are these words: "Being therefore justified by faith we have Peace with God through our Lord, Jesus Christ." 8-21-47 Thurs

"There is a Peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A Peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.

A Peace which lives not now in joy's excesses
Nor in the happy life of love secure;
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.

Peace there is in sacrifice secluded;
A life subdued, from will and passion free:
'Tis not the Peace which over Eden brooded.
But that which triumphed in Gethsemane.

"Let men not seek out of Thee O Lord, peace and rest and joy and bliss, which abide only in Thine abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, serene and radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things that weary me; and thence return, arrayed with Thy peace, to do and bear what shall please Thee."

Thanking you, I am

Very truly yours,

M. H. DAVIS, Bishop.

Bishop Davis To Face AME Church Board In Richmond

Pittsburgh Courier
Pittsburgh, Pa.

By B. A. LOGAN

RICHMOND, Va.—Cleared in a Baltimore court last Thursday on charges, including the sale of rotten meat, Bishop Monroe H. Davis faces another legal hurdle here this Thursday. Sat 3-8-47

This time the Bishop will have to answer charges of illegal handling of connectional funds, maladministration, disobedience to AME Church discipline and excessive assessments for personal gain.

Bishop Reverdy C. Ransom will preside at the hearings at Bethel AME Church. Four elders will sit with him to form the trial board.

FURTHER AUGMENTED 3-8-47

Meanwhile, the internal difficulties of the AME Church were further augmented when a complaint was filed against Bishop J. H. Clayborn of the North Carolina Conference by the Rev. J. J. Robinson of Columbia, S. C. The complaint, filed before the Bishops' Council, claims that Bishop Clayborn failed to pay a bill made by him in securing his election as a Bishop. The bill amounts to $300. Letters were exhibited from Bishop Clayborn acknowledging the expense and promising to pay.

STREAMLINED PROGRAM

A withering blast against internal corruption and excessive overhead was uttered by Bishop D. Ward Nichols of New York before a large audience in Bethel AME Church, Columbia, S. C., at the Bishops' meeting. He declared that the AME program must be streamlined to meet the needs of the age. He urged that the AME Church "streamline, modernize and replace some parts of our body politic. To streamline the machinery of our Church, our first obligation is to reduce overhead expenses." He emphasized the necessity of this point.

AME Shouts 'Insult' At Sims' Wilberforce Talk

Courier, Pittsburgh, Pa.

WILBERFORCE, O.—The two school factions at Wilberforce University showed again last week that they were still at loggerheads when the Rev. David H. Sims, expelled bishop of the AME church, gave the first fall convocation address at the state-supported college of education, and the AME leaders of the church-supported school called his appearance an "insult."

Charles H. Wesley introduced the former bishop who gave assurances that the state of Ohio, led by Drs. Wesley and Hughes of Ohio State University, plan to continue the battle against the church faction until it is defeated. 10-25-47

"Like Moses, Wesley has been sent to free the student body from the slavery of the AME church," declared Rev. Sims. "Nothing will stop the state college's march to glory."

The students cheered speakers who criticized the church leaders and condemned the AME church as a "lost institution."

Meanwhile the attitude of the church side of the school to the presence of the convocation speaker on the campus was expressed by Dr. Charles Leander Hill, president of the church-supported institution who declared: Sat 11-8-47

"The fact that Dr. Wesley, the president of the state-supported Jim Crow school, invited the Rev. David H. Sims, an expelled bishop of the AME church to deliver the address of the opening convocation, is another evidence of the spirit of rebellion. This act can not be interpreted in any other way except as an insult to the AME church in the most crass form."

EDITORIAL

Christian Recorder
Philadelphia, Pa.
8-7-47 Thurs.

THE RURAL CHURCH

When the AME Connection speaks of the Rural Church it is almost certain that it means the Rural Church in the South. For about ninety percent of our rural work in America is in the South.

Then most of the problems facing our rural work is purely a problem of that area and regardless to what may be said or done, the time is ripe for a real study and a new program, if we are to keep our membership in the country.

Church buildings for the most part are in need of improvement and congregations need re-organization to meet present day conditions.

In too many cases pastors serving our rural work are not as well prepared as the time demands and in many churches our program lacks methods, equipment, plans and even the leadership that a time like this demands.

More than fifty percent of American Negroes still live in the country and the AME Church would do a job long needed if it would rise up and take more interest and see that her churches and people in the rural are given every advantage of the day.

A special course in our Schools, on Race Relationship, public conduct and general manners. From management of rural church administration and many other topics of vital need would be of untold help to pastors of the rural section.

An expert in rural church organization in each of the Episcopal Districts would be able to give pastors information that they would never be able to obtain by their own effort.

City churches have many advantages, but one of greatest opportunities today is found in the vital need of the rural church.

Better prepared pastors with better pay, a rural parsonage with all the present-day improvements included, would in many ways make it possible for a new leadership, not only for the church, but for the race in communities far removed from the evils of city life. 8-7-47 Thurs.

The churches in every rural community must have a program designed to give the youth every improvement needed for their own need and be able to go on with needy work the State in many cases fails to provide.

Latest reports show that more than seventy-five percent of rural pastors do not live among their people and thus their people are denied the benefits of the personal contact in this every day life.

If each Conference would help one rural charge to build and equip just one parsonage a year and supply that charge with a minister prepared to develop it and one with a family willing to move into that parsonage and inspire the people of the church, it would no doubt put new life into our rural work.

There are many fine rural churches today that needs the co-operation of the Conference and Connectional leaders in the promotion of a new and better church for tomorrow.

Let us give the thousands of small county churches a closer study with the view of helping them, for they have stood by the connectional program without complaining.

Then some of the honors must some time be given to rural pastors, men that give their all to develop our work there must be counted when something good is being passed around.

Yes we need a better paid rural pastor, a new program to preserve our property and improve our services giving training to the thousands of fine young people that will be our leaders tomorrow.

EDITORIAL

Christian Recorder 8-14-47 Thurs.
Philadelphia, Pa.

A MISLEADING HEAD LINE

In a recent issue of The Afro-American, the leading headline on the front page contained the following words:

"Ira T. Bryant Beats AME Church." The Christian Recorder believes that this headline was misleading and did not do justice to a great Church, its million members and followers.

The Recorder does not desire to re-open Church files of the bitter battles of 1936, nor the long court fights that followed the election of a new Secretary of the Sunday School Union at Nashville, Tenn.; nor, will it attempt to take from Mr. Bryant his record as a General Officer, business man, his success in building for the Church a fine Publishing Plant that stands today a credit to the race and does not attempt to defend him or the present Secretary's official record in this Editorial.

Yet, I wish to call attention to what outsiders as well as our members may think when they read that the African Methodist Episcopal Church has taken a beating without one word of protest or explanation.

Then too, this follows so closely the recent court decision in Philadelphia that one may reach the conclusion that the AME Church won a major victory one month then took a major beating the next—and such a conclusion will lead to many misgivings and perhaps distrust in our church when it comes to the legal phase of our work.

No the AME Church has not been beaten and while it is fresh in our minds, let us remind those in and out of our church that no one man has ever nor will in the future be able to beat the AME Church—this includes—Layman, Minister, General Officer or Bishop. The AME Church has in its leadership the combined wisdom, talent, training, tact and ability as well as the backing of a millions members and followers and regardless of how brilliant and well trained one man may be he will never be able to match arms with this force. 8-14-47 Thurs.

No official statement has been given the Recorder from the Committee, nor Mr. Bryant and thus, I am basing my statement purely on the headline and facts already established and will not attempt to explain in detail the decision won or its effect. But say in this case as I said in the Philadelphia case that the AME Church will in its General Conferences decide who shall be its elective officers, when and where they shall serve and when they shall be replaced. The courts of the land will never take this right away—for it will take an Amendment to the Constitution of the United States to take from the Church its control of its own internal affairs.

The Church must not take from the least of its members the rights given them under our laws and every man has the right to all the protection due him under our Church and Civil Government.

If for any reason the Church neglects its duty or fails to follow its own laws then it has no one to blame but itself and must suffer the results of its neglect.

On the other hand no one must take lightly the church's ability to protect itself and defend its rights under church and civil laws—nor ever lose sight of the fact that God has all eternity to work out his plans and his Church will never fail, (NOR BE BEATEN).

Christian Recorder 8-14-47 Thurs.

The Church must also respect the Civil Courts, its ruling, favorable or unfavorable and either appeal or abide by the mandates.

But the Press could be careful with its Headlines and look up some of the good things of news value.

While on this vital issue, why not a frank and clear cut statement be made to the Church as to the amount of business given to Mr. Bryant by AME Churches over the Connection, and if there be any profit from the same should it be divided or given to the Church? What about a report from him on goods sold to AME Churches? What is the present financial status of the Sunday School Union under Mr. Selby?

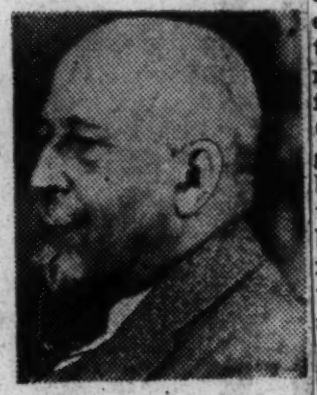
The AME Church looks forward with its fine record and says to the world, it has not been beaten.

W. E. B. DuBois

The Winds Of Time

Praise Due AMEs

THE COURAGEOUS action of the African Methodist Episcopal Church in unfrocking two bishops in a specially convened General Conference, merits the attention and the applause of the American Negro world and indeed of all men.



The AME Church is probably the most powerful Negro organization on earth. And when we add to that the fact that it has existed now for over 150 years, its influence and accomplishment can be appreciated. In spite of the fact that it was organized among unlettered slaves and freedmen, and that during the first hundred years of its life, the majority of its members could not read or write, it has nevertheless maintained its organization and defended, amid all sorts of difficulties, its religious and spiritual ideals. Above all, it has achieved a popular democracy unparalelled in any other Negro organization.

To be sure great power is concentrated in the hands of the bishops and to some extent their arbitrary will can be enforced; but back of the bishops has stood the power of the local preachers; and back of the preachers, the power of the membership which is real, and is continually brought to bear upon the policies of the churches. Today as we have seen it has compelled the unfrocking of two bishops.

Starts Teaching at 25

MY FIRST WORK as a young teacher at the age of 26 was in the leading educational institution of this church. Then and since then, I have often criticized this church and its methods, but I have never failed to hold its struggles and accomplishments in the deepest respect, and for many of its great leaders like Payne and Lee I have felt veneration. Particularly have I seen in this institution a social center of astonishing efficiency where the poor and ostracized met in human sympathy, mutual charity and encouragement, to fight the battle of life.

I have therefore watched with apprehension certain recent developments. At the General Conference a few years ago, there came a candidate for the bishopric from a great city with several thousand dollars in his pocket, openly designed to bribe the members of the Conference and buy his way into high office. We may criticize these delegates, Lay and Clerical, for the way in which they have succumbed in recent years to contributions by candidates toward their "expenses." But we cannot forget the miserable and irregular pittance upon which large numbers of them must live.

In the case of which I have spoken the bribery reached a climax and was a national scandal. The Church knew it and was aghast; but how it could bring the power of the hierarchy and especially the public opinion of the membership, to bear upon this situation, was a difficult problem.

Church 'Girds Its Loins'

FINALLY HOWEVER, as other irregularities and usurpations of power arose the church girded up its loins. It resolved to clean house and to stop certain outrageous infractions of its moral code and its spiritual authority. This was finally expressed in a special meeting of the General Conference where a thousand delegates voted almost unanimously to unfrock two bishops. They did not in this action clear all of the unfortunate elements out of the church body, but they did attack two and they gave firm notice to others that this Church was going to express its authority and it was going to stand for decent leadership.

The Negro people of the United States have reason to be proud of this exhibition of unity and democratic power.

retary, Los Angeles was given its third o.k., and further discussion was ruled out of order.

Some West Coast Methodists have said privately that changing the convention site is a move to discredit Rev. Jordan in his campaign for the bishopric. He is conceded the support of the California delegation. In Topeka, last week, he was endorsed by the Kansas annual conference. A former pastor of Bethel Church in Kansas City, Rev. Jordan once taught at Western University.

Bishop Noah Williams of the Fifth Episcopal District and head of the general conference commission, has called a special session for Oct. 21, in St. Louis.

travel.

First attempt to change the site came five months later, when the commission was called into session during the Kansas City meeting of the Bishops' Council. That Rev. Jordan was "said to be a communist" was asserted by Bishop Williams, who also claimed adequate facilities were not available in the coast city. Rev. Jordan personally answered the charge and outlined plans for receiving the conference. The commission confirmed its first decision.

O.K.'d At Columbia

February, during the semi-meeting of the Bishops' at Columbia, S. C., the sion was called back to bjections to a Los Angeles tion. On the motion of Rev. Jackson, AME financial sec-

Kittrell College Dispute

Suit Against Bishop, Trustees Is Dissolved

Pittsburgh Courier, Pa.
Sat. 10-4-47

By A. M. RIVERA Jr., Staff Correspondent

DURHAM, N. C.—Bishop Monroe H. Davis of Baltimore and trustees of Kittrell College won a veiled victory here last week when plaintiffs, seeking to restrain them from mortgaging the school for $125,000, took a voluntary non-suit, dissolving a temporary injunction which had been in effect since July 29.

Superior Court Judge Walter J. Boone dissolved the restraining order when plantiffs E. R. Merrick, George W. Cox and D. J. N. Mills asserted that the voluntary non-suit was taken "because the situation has reached a satisfactory stage."

Attorneys C. J. Gates, Durham, and Herman L. Taylor, Raleigh, counsels for Bishop Davis, were completely surprised at the strategy of the plaintiffs inasmuch as the case had been continued twice without a hearing and in view of the recant action of the Bishop's Council, which unanimously sustained the Bishop.

FIRST VICTORY

Following an investigation held here in the St. Joseph AME Church, Sept. 11, by three bishops who heard charges leveled at Bishop Davis by a newly formed lay churchmen's organization, the Bishop's Council unanimously sustained him and refused to transfer him from the North Carolina Conference. 10-4-47

According to Dr. J. N. Mills spearhead of the laymen's attack Bishop R. R. Wright told him that the bishops felt that because of insufficient evidence and because there is a shortage of bishops, it would be wise to let Bishop Davis remain where he is in view of the fact that only eight months remained before the General Conference meets.

CONTINUE PROTEST

Dr. Mills told The Courier that "We're going to continue our protest against the tyrannical and dishonest transactions . . . as planned in our first meeting."

He asserted that present plans are to discourage the further raising of conference claims.

L. E. Austin, editor of the Carolina Times and one of the leaders of the lay churchmen, said, "Neither Bishop Davis nor the AME Church will enjoy a minute's rest until we here in this conference at least, are relieved of this menace."

Los Angeles Churchman Raps Bishops' Decision

Defender Chicago, Ill. 10
Sat. 10-18-47

LOS ANGELES — The 1948 conference of the AME Church will not be held in Los Angeles, despite the fact that the city was three times approved as a convention site since February, 1946.

Instead, the general session will be taken to Kansas City by a September ruling of the Bishops' Council, which has been swamped with objections from high quarters to meeting in the Angel City. A charge of communism against Rev. Frederick D. Jordan, who was to have been host-pastor, was brought up in one objection. Rev. Jordan is a candidate for the bishopric.

The council action was answered by a letter from Frederick Roberts, former Los Angeles assemblyman, who wrote: "Ten thousand African Methodists . . . hang their heads in . . . disgust as they think of the shameful manner in which the best citizens of our city and state, and loyal members of our church have been treated."

Roberts pointed to the elaborate plans for receiving the convention which now must be junked. The Ordering of Moses." He said the $5,000 delegates expected would have been housed in luxury. Next Rook meeting in February Council at ear marks the AME centenary convention site by the general Last February, the Lt annual conference commission at the in 1946. It was the only city bidding n California. for the meeting. The only objection was voiced by Bishop Davis Los Angeles was first selected as who said it was too far for con

Still Time To Be Holy

Atlanta, Ga. Daily World Sat. 7-12-47

Federal District Judge George A. Welsh, in upholding the action of a special conference of the AME church last year to unfrock Bishop David H. Sims, wrote these very prophetic words: "Unless this dissension ends the entire AME church will be destroyed by it." That is a strong statement coming from the lips of a white man, whose chief opportunity to know about the AME church is through such exhibitions as Bishop Sims and a few others have forced upon their denomination. And it ought to be enough for any reasonable man to give in, if only for the sake of Christian harmony and peace. But we wonder will Bishop Sims acknowledge his manifold sins against the proud history of his church and give in. He is a hard man to convince.

There is nothing in the endless court battles between the contending principals which could not be resolved immediately by the application of the Christian concept in human relations. It is still not too late for the exercise of Christian patience and tolerance. Sat. 7-12-47

AME Zion Prelate Off To Europe

Daily World 10

Atlanta, Ga. Tues. 7-1-47

WASHINGTON, D. C. — (NNPA) Bishop W. J. Walls of Chicago, head of the Second Episcopal District of the AME Zion Church, left here last Monday aboard an Army transport plane as a member of the delegation of high church who will visit occupied countries in Europe.

The purpose of their visit is to get in an insight into the lives of both the soldiers and the people in these occupied countries.

Bishop Walls is the sole colored member of the delegation. He told newsmen he was going at the request of the War Department and he will make recommendations which the government hopes will improve both the soldiers and the war stricken peoples.

He also said he plans to talk with colored enlisted men to get first hand informoation regarding their morale and living conditions.

Tues. 7-1-47

The delegation went directly to Rome and thence to Geneva. It will also visit Berlin and other major cities in Germany and Austria. The tour is expected to take about thirty days.

The religious leaders are expected to report back to the War Department about July 25.

Bishop Walls has represented the colored churches on similar trips. He presides over conferences in Indiana, New England, New York and Pennsylvania. Bishop W. W. Slade, of Charlotte, North Carolina, will have charge of his work while he

Judge Welsh Warns Church Of Destruction

Atlanta, Ga. Daily World

Wed. 7-9-47

Rules "Special Conference" Properly Called

PHILADELPHIA —(NNPA)— The unfrocking of Bishop D. H. Sims as a bishop of the African Methodist Episcopal Church and his removal as head of the First District of the church by a special conference held in Little Rock, Arkansas, last year, was upheld last Wednesday by Federal Judge George A. Welsh.

The suit brought by Bishop Sims to enjoin Bishop Sherman L. Green of Little Rock, who was designated to replace him, was dismissed.

Besides dismissing the suit, Judge Welsh warned factions in the church that unless ended their controversies, which included the removal of Bishop Sims, they may "destroy" the whole AME Church.

In a lengthy opinion Judge Welsh said he had decided the matter solely upon the question of whether the "special conference" of the church was properly called and whether action taken there was in accordance with the discipline of the church. Wed. 7-9-47

SUBSTITUTE DANGEROUS

"We feel it would be highly dangerous to substitute for the judgment and opinion of the ecclesiastical authorities the judgment of a civic court unless both the letter and spirit of the governing law had been practically ignored," Judge Welsh said.

"A breaking down of this principle of law would result in the civil courts ruling the church rather than the church being ruled by duly constituted ecclesiastical bodies."

In his court action, Bishop Sims had attacked the legality of his ouster and had contended that appointment of Bishop Green was illegal. Walter A. Gay, Jr., counsel for Bishop Sims, announced after Judge Welsh's decision that he would appeal the case.

Columbia, S. C., State

July 31, 1947

Negro Methodists Told Youths Want Voice in Church

By W. R. Bowman

The Rev. Julius Holman of St. George delivered the sunrise sermon yesterday morning from the subject, "Keen Age Builders With God" as the African Methodist church continues its convention here.

In the ministerial meeting, the Rev. E. A. Adams of Columbia and the Rev. R. E. Brogdon of Charleston discussed, "What We Believe in as African Methodists."

The midday sermon was delivered by Dr. C. A. Gibbes of Jacksonville, who is a candidate for the bishopric. Dr. William Wallace of Cincinnati, the Rev. H. B. Barkley of Portsmouth, Va., Editor D. Norris of Philadelphia and the Rev. R. A. King of Jacksonville were presented to the conference.

Bishop Frank Madison Reid, said in one of his addresses that the young people are demanding places in the government of the church and the thoughtful minister will invite them in.

Last night, Dr. S. R. Higgins, president of Allen university was the guest speaker, taking the subject, "The Responsibility of Youths." He declared if the youth would come into its own, the youths themselves must be responsible for other youths.

I. S. Leevy of Columbia addressed the convention pertaining to the Republican party.

The program today includes the sunrise sermon this morning by the Rev. I. W. Janrette of Orangeburg, Dr. H. H. Butler will discuss "Economical Task of the Church" and Bishop A. J. Allen of Cleveland, Ohio, will deliver the noonday sermon. Dr. R. W. Mance of Columbia and Prof. J. B. Beck of Georgetown will discuss proposed legislation for the AME church.

Those presiding yesterday were Dr. E. A. Parker of Sumter, Dr. E. P. Ellis and J. E. Beard of Charleston and T. H. Addison of Columbia. The conference will close Friday night.

Church Trial Council Finds Davis Guilty

Atlanta, Ga. Daily World

Wed. 3-12-47

RICHMOND, Va.—(NNP)—A Bishops' trial council presided over by Bishop Reverdy C. Ransom of Wilberforce, Ohio, last Friday night found Bishop Monroe H. Davis, presiding Bishop of the second district of the African Methodist Episcopal Church, guilty on two of four charges of misconduct in his office and suspended him until the meeting of the Virginia conference next May.

The verdict of the five-man council, sitting as a jury in the ecclesiastical trial in the Third Street Bethel Church here, was announced by Bishop Ransom.

MORE CHARGES

As soon as the verdict was announced, a group of Bishop Davis' partisans demanded an opportunity to present charges of misconduct against Bishop John H. Clayborn of Little Rock, Arkansas, who has been the official head of the second district since the charges were brought against Bishop Davis last November. Wed. 3-12-47

Bishop Ransom refused to receive a copy of the charges against Bishop Clayborn.

Much of the complaint against him concerned the administration of Kittrell College near Henderson, N. C., an institution under his jurisdiction.

Bishop Davis now has the right of appeal to the general conference of the church which meets next year.

AME's Pass Resolution On Lynching

Pittsburgh, Pa. Courier

Sat. 3-15-47

COLUMBIA, S. C.—Whereas, the Connectional Council of the African Methodist Episcopal Church in session at Columbia, S. C., is shocked because of the wanton destruction by force of the life of one of the citizens and residents of South Carolina without due process of law, be it resolved that the said Council join in with the agencies and organs of our Nation in the condemnation of the occurrence of said atrocity; be it further resolved that a copy of perpetrators of this brutal affair, and be it further resolved that this Council recommend his excellency, Governor Thurmon of South Carolina, for his vigorous efforts to uphold the law of the State, be it further resolved that we also commend the editor and publisher of the Courier and all other persons and agencies who have condemned this brutal affair, and be it further resolved that this resolution be sent to the church papers and circular press.

Attorney Z. Alexander Looby, who represented the defendant Sunday School Union, said the two corporations are located within a block of each other on Eighth Avenue, S. At a Board Meeting of the Publication Department recently in Nashville resolutions were passed criticizing those who carried the case into the courts and urged that immediate steps be taken, to take the whole matter out of court. 10

Tenn. Court Upholds Bryant In Publishing House Dispute

Atlanta, Ga. Daily World

10 Tues. 9-22-47

NASHVILLE, Tenn. — (SNS) — Last Friday Chancellor Thomas A. Shriver refused to order the state charter of the Sunday School Union of African Methodist Episcopal church revoked as requested by A. M. E.'s legal redress committee. In federal court, however, a decision was handed down in favor of the complainants who alleged that the old corporation was no longer necessary as a new corporation acting under the same name had assumed the functions of printing, publishing and selling religious literature.

The federal court ruling ousted Ira T. Bryant and Mr. E. A. Selby was put in his place.

Chancellor Shriver's opinion read that "the mere fact the corporation church organization or any other was brought into existence by a group does not, under the laws of this state, make it mandatory that it continue under the sponsorship of that organization."

Originally, the legal redress committee which filed the complaint in 1943 was composed of Bishops D. H. Sims, W. A. Fountain and M. H. Davis. During a recent flareup in the AME church, however, Bishop Sims was expelled, Bishop Davis was suspended and Bishop Fountain was ousted as president of the Bishops Council. Subsequently a new Legal Redress Committee was appointed, composed of Bishops Nichols, Green and Clayborn.

Biggest Court Fight in History Of Negro People

Pittsburgh, Pa. Courier
Sat. 2-1-47
10 AME

By JACK SAUNDERS, Staff Correspondent

PHILADELPHIA—The AME Church litigation, which is in its semi-final stage in the Federal Courts of Philadelphia, is the biggest and most costly court fight in the history of the Negro people. It is estimated that attorneys' fees and court costs alone will amount of $250,000 before these proceedings are ended. And including the expense of the extra session of the General Conference at Little Rock, Ark., and other items, the total cost of the Church feud will reach $550,000. The case gives every indication that it may go to the United States Supreme Court. It is almost certain to reach the Federal Circuit Court of Appeals.

This court fight is greater than the one some years ago which involved the Odd Fellows, or the suits which threatened to split the Knights of Pythians. It is much greater than all of these fraternal suits combined in the number of attorneys involved and the money spent on litigation. To date there have been fifteen attorneys representing the Sims' faction and eighteen attorneys representing the majority Church faction. The suit is also unique in the areas that it has covered.

FROM NEW YORK TO LITTLE ROCK

It began in New York, spread to Cincinnati, then to Texas, back to Washington, D. C., then to Little Rock, Ark., and back East to Philadelphia. In each of these cases there was an array of counsel, some local and others brought great distances to defend the interest of the warring factions.

It is conservatively estimated that attorneys' fees for the Sims' faction have exceeded $50,000, while the amount paid to Church attorneys is estimated to have already reached $100,000. Counsel for the Church faction last week accused Bishop Sims of spending for counsel fees $26,000 borrowed from the Citizens and Southern Bank, and $46,000 alleged to have been collected at the mid-year conference. If these accusations are true, the Sims' faction has spent $72,000 on attorney fees.

RECORDS COSTLY

Representatives of the Church faction have publicly stated that they will raise a fund of $250,000 if necessary, to defend the legal interest of the Church in this case. The estimate of the amount spent is based upon the normal fee that a good lawyer would charge to try a case away from his home town. A reasonable fee for the calibre of lawyers participating in these suits would be three to five hundred dollars for every day he was away from home. In each of these suits there was an array of out-of-town counsels. The hearings before the Federal Courts at Philadelphia have been going on for three weeks and are likely to continue for two more weeks when hearings were resumed Jan. 27.

It is estimated that to print this court record for an appeal and cost of stenographic notes will reach $10,000. These costs do not take into consideration traveling expenses and payments to witnesses and Bishops. The Church has had to pay the traveling expenses of these Bishops and Church witnesses at these various trials. The Church will continue to bear all the expenses incurred by Bishop S. L. Greene and others who seek to uphold the action of the extra General Conference. Bishop Sims, however, must pay the cost of his litigation from the day of his suspension. Before he was supended the First Episcopal District voted to pay all the costs for his litigations. Sat. 2-1-47

COST OF CONFERENCE

Even these costs do not take into consideration the entire expense of this fight to the Church. Bishops claim that there were 1,300 delegates at the "extra session" of the General Conference. Since Little Rock, Ark., where the General Conference was held, is a remote distance from the Eastern Seaboard where the greater part of the membership of the Methodist Church resides, it is estimated that the average expense of each delegate was about $125. And that the total cost of the conference was approximately $180,000. The greater part of this amount had to be borne by the Church, as the Church pays the expenses of the delegates.

Colored attorneys have done most of the pleadings and preparation of these cases. It marks a distinct advance in the confidence and trust Negro institutions which are able to pay, now impose in Negro lawyers.

ATTORNEYS IN THE CASE

The suits directly involving factions among the Bisohps began in May of 1943. Prior to that time there had been a number of suits brought by the ministers of New York against Bishop Sims. The first suit directly involving the Bishops was a bill for an injunction brought by Bishops D. Sims and others to prevent Bishop R. H. Wright from assuming the position of Presiding Bishop of the New York Conference. In this suit Bishop Sims was first represented by Bernard Lieberman and Meyer Alderman, white attorneys. Later Walter Gray, Bishop Sims' Philadelphia attorney, was associated in these proceedings. Mr. Gay then brought in Atty. Austin Norris, a former legal associate, and Atty. Josiah Henry of Baltimore, Md.

Bishop Wright and the Church were represented in the New York proceedings by Attorney and Mrs. Charles Porkinney, Pope Billups and Charles Flagg. When the trial shifted to Cincinnati where Bishop Ransom attempted to try Bishop Sims before a Church court, the Church was represented by Attorney McClure while Bishop Sims was represented by Attorneys Ray O'Donnell, Walter Gay and Austin Norris. Sat. 2-1-47

TIED UP FUNDS

In Washington Bishop Sims' faction tied up the Church funds so that they could not be used for the "extra session" of the General Conference through Attorneys Austin Norris, George Hayes and Judge Cobb. The Church was represented by Atty. William Hueston. In the court action at Little Rock, Ark., Bishops David Sims, Monroe Davis, George Curry and William E. Fountain were represented by Attorneys Walter Gay. Austin Norris of Philadelphia; W. H. McGregory, Leon B. Catlett, William Singfield, all of Little R. k, Ark.; Josiah Henry. Baltimore, Mr. and Amos Hall of Oklahoma. The majority faction was represented by Attorneys J. W. Hibbler, J. R. Booker. Fred Isgrigg, Archie House, all of Little Rock, Ark.; William Wade, Oklahoma, and E. Adams, Kansas Citl.

PHILLY LAWYERS

The Philadelphia suit even has a greater array of counsel than the Arkansas trial. The Church is represented in the present Philadelphia suit by Attorneys and Mrs. Raymond Pace Alexander and George Cole, all of Philadelphia; Perry Howard, Washington, D. C · Charles Porkinney and Charles Flagg, both of New York City, and Fred Isgrigg of Little Rock, Ark. Bishop Sims has been represented at various times in the present Philadelphia suit by Attorneys Walter Gay, chief counsel; Gerald Gleeson, William Gray, William Connors, all of Philadelphia; Amos Hall, Oklahoma, and Bernard Lieberman of New York. This array of eminent counsel from all parts of the United States gives some indication of the intensity of these court trials and the enormous cost.

Court Adjourns

Pittsburgh, Pa. Courier

2 Lawyers Clash at AME Trial

Sat. 1-25-47
By TRUXTON KING

PHILADELPHIA, Pa.—The AME Church hearing adjourned last Friday until Jan. 27 after a thrill-packed week, which included a courtroom tussle betwcen two lawyers. The tussle between Raymond Pace Alexander, chief counsel for Bishop S. L. Greene and the Church, and Walter Gay, attorney for Bishop David L. Sims, occurred Friday morning.

When court adjourned last Friday, Bishop Sims had lost some ground. This was the status of Bishop Sims: Justice Dickstein of the New York Supreme Court gave an opinion last Thursday which made Bishop Wright the Presiding Bishop of the New York Conference. Bishop Wright is also the Presiding Bishop of the New England and New Jersey Conferences. The only conference in the First Episcopal District in which Bishop Sims was still fighting for a foothold was the Philadelphia and Delaware Conferences.

COURTROOM TUSSLE Sat. 1-25-47

It appears that Attorney Gay and Mrs. Sadie Alexander were looking at exhibits to be offered in evidence when Attorney Gay discovered that there was one exhibit that was mixed in this lot by mistake, which he did not intend the opposing counsel to see.

Attorney Gay stated that Mrs. Alexander called his attention to this exhibit and handed this to him for an explanation. He then refused to give it back to her. Mrs. Alexander then appealed to the court for the return of the exhibit. The court told counsel to settle it among themselves. Attorney Gay said Mrs. Alexander had taken the exhibit from him and he grabbed hold of her wrist in an effort to wrest it from her. It was then Atty. Raymond Pace Alexander rushed to the aid of his wife and pushed and pinned Gay against the counsel table. No blows were struck, but this scrimmage between counsel set ablaze the smoldering factional rift which has been evident from the beginning of the hearing.

Large groups of men and women surged to the front of the courtroom to support the attorney representing their faction. There was only one tipstaff in the courtroom and a real serious physical clash appeared imminent. It was then the clerk of the court pressed the buzzer and before any violence was done, a veritible army of tipstaffs rushed into the room and restored order. Attorney Gay immediately apologized to the court.

The affair was a surprise and unbelievable to men who know both Gay and Alexander. Both are the acme of gentility and balance in a courtroom. Soon afterwards Judge Welsh adjourned court.

IMPORTANT TESTIMONY

Although the altercation between lawyers caused the most excitement, there was important testimony given during the week.

Bishop Sims was cross-examined on what disposition he had made of the $46,000 collected at mid-year conference and the $26,000 which the First District borrowed from the Citizens Southern Bank. Bishop Sims denied that the district had collected $46,000 and further explained that what money had been collected, had been spent properly. Sat. 1-25-47

Most important witness of the week appeared to be Bishop Sims' brother, George, who has been secretary of the general conference for more than sixteen years. Sims accused the extra session of the general conference of "packing the rolls" and falsifying the list of delegates. He said that one person often answered present for a number of people and gave as an example that someone answered for his wife, who did not attend the convention.

BISHOP'S BROTHER TESTIFIES

The Rev. George Sims testified that he knew personally nearly every duly elected delegate to the general conference and could therefore stated that the official roll used at the convention was false. He further testified that he was ousted as secretary illegally.

The Bishop Sims' faction also sought to prove by George Sims that all of these trials, which were alleged to have taken place at the extra session of the general conference, acquitting all Bishops of the majority faction under charges were not actually held.

The Rev. Mr. Washington of New York testified to the various church charges against Bishops that were pending at the time the extra session of the general conference opend.

Atty. Raymond Pace Alexander sought a mistrial on account of remarks of Judge Welsh which he construed to be prejudicial to his client.

Chicago Church Marks Century

10
Baltimore, Md. Sat 7-26-47

CHICAGO — (ANP) — Quinn Chapel AME Church, the oldest church in Chicago and in the entire Northwestern section, is celebrating its 100th anniversary which will extend through July 27, with leaders of all races participating.

The chapel served as the starting point for such institutions as the Provident hospital, Wabash Avenue YMCA and the first day nursery. In addition, it is the mother church of the AME denomination in this section of the country.

Prominent Members

Many prominent persons have been affiliated with the church. The late Rev. Archibald Carey, formerly pastor of the church, became a bishop and his son, Rev. Archibald Carey Jr., is pastor of Woodlawn AME Church and alderman of the 3rd ward.

President McKinley appeared as speaker at the church, just before he went to the Buffalo Pan American Exposition where he was assassinated. President Taft also visited the church. The church's 1800 membership is now headed by the Rev. T. Deans Scott, graduate of Oxford University.

VINDICATED—Beaming over his good fortune, Bishop Monroe H. Davis, presiding prelate of Second Episcopal District, AME Church, receives heart-warming handshake from Bishop W. A. Fountain following former's acquittal in Bethel Church, Richmond (Va.), last week.

Injunction Set Aside by Judge

Afro-American
Baltimore, Md.

Earlier Rule Backed by Court of Appeals

WELSH REVERSED

Sat. 5-3-47

Marks Greene's Second Triumph in Six Weeks

PHILADELPHIA

Bishop S. L. Greene won another round this week in his legal bout with the Rev. David H. Sims over the AME Church's First Episcopal District.

Reversing U.S. District Judge George A. Welsh, the Circuit Court of Appeals, Monday, set aside a preliminary injunction barring the prelate from presiding in the district as the Rev. Mr. Sims's successor.

This was the second time in six weeks the high court ruled in favor of an appeal from Bishop Greene. On Mar. 5, the tribunal ordered dissolution of a restraining order issued by Judge Welsh who later granted the injunction.

Earlier Decision Backed

Decision of the appellate court backed up a supersedeas it granted Bishop Greene three weeks ago which permitted him to function as head of two conferences in the district pending a verdict on his appeal. Sat. 5-3-47

In an opinion written by Judge John Biggs Jr., senior member, the Circuit Court said its decision was based on the fact that the lower court issued the injunction on the same record on which the temporary restraining order was granted.

With the exception of one minor witness, the Circuit Court said, Bishop Greene was not given an opportunity to present his side of the dispute.

This, the high court held, was not only contrary "to rules of civil procedure, but also to the spirit which imbues our judicial tribunals prohibiting decision without a hearing."

Alexander Pleased

Pleased over the verdict was Raymond Pace Alexander, counsel for Bishop Greene since the litigation began some four months ago.

The attorney, who took two appeals to the Circuit Court while the case was still before Judge Welsh, had temporarily withdrawn from the case because of ill health due to overwork. He returned from a rest trip this week.

First phase of the lengthy case—beset with bitter court room incidents—ended last week before Judge Welsh.

The Rev. Mr. Sims, deposed as bishop of the First District at a special AME session last November in Little Rock (Ark.), is seeking an injunction to restrain Bishop Greene from replacing him.

Appeals for Unity

Judge George A. Welsh, after making a moving appeal for unity between the two factions of the AME Connection, set May 6 as the date to hear final legal argument in the case. Meanwhile, attorneys have two weeks to file briefs.

Regardless of what Judge Welsh's decision is, the case undoubtedly will go to the Circuit Court. During the four-month-old litigation, counsel for Bishop Greene appealed twice to the higher court. Sat. 5-3-47

Judge Welsh will have to decide whether or not the action of the special conference in expelling the Rev. Mr. Sims was legal. The ousted prelate contended that his removal was illegal.

A decision favoring Bishop Greene will untangle the affairs of the Philadelphia and Delaware Conferences, the operation of which has been at a virtual standstill since the legal battle began.

A ruling favorable to the Rev. Mr. Sims will continue to keep the conferences in a state of uncertainty.

Law Chief Concern

Judge Welsh told a tense courtroom that his only concern was whether the Church Law was substantially complied with in the removal of the Rev. Mr. Sims. Personalities, he said, would not influence his decision.

"I feel no more for Bishop Sims than I do for Bishop Greene," the jurist asserted. "I am interested only in the law as it affects this case.

"I would have withdrawn from the case several times if I hadn't felt certain that my final decision would be beneficial and accomplish the purpose of bringing together again the torn forces of the church.

"In my 15 years on the bench I have never endured such anguish as I have at certain times in this case. But there hasn't been a personal feeling against anybody in this case and there never will be."

Turmoil Marked Trial

Judge Welsh did not elaborate on the anguish aspect, but observers recalled that once counsel for Bishop Greene, in appealing to the Circuit Court, argued that he was prejudiced against the prelate. The higher court ruled against the appeal. Sat. 5-3-47

The litigation on two occasions was marked by fisticuffs. Once the Rev. George E. Curry, who was unfrocked as bishop, along with the Rev. Mr. Sims and the Rev. Chester Clark, a New York minister, were involved in the scuffle.

Later, Raymond P. Alexander, attorney for Bishop Greene, threw opposing counsel Walter Gay Jr., across a table, leading Judge Welsh to call in U.S. marshals to restore order.

Bishop Clayborn Removed From Va. AME Conference

10

Afro-American Sat. 5-31-47

Baltimore, Md.

By JAMES L. HICKS

WASHINGTON—(NNPA)— Bespattered by bad publicity, the bishops of the AME Church who held a meeting of the Bishops' Council last Wednesday, maintained discreet silence on their deliberations.

An authoritative source, however, disclosed that the council had moved Bishop J. H. Clayborn from over the Virginia Conference and left the assignment of a bishop to take over his duties to Bishops William A. Fountain and Reverdy C. Ransom.

It also was learned that charges against Bishop Monroe H. Davis, who is under suspension, were referred to the Virginia Conference. The action of that conference will be final, it was said. Sat. 5-31-47

Nine Bishops Attend

The special session of the AME General Council held in Little Rock, Ark., the legality of which the Rev. David H. Sims of Philadelphia, who was unfrocked, is contesting, found Bishop Davis guilty of conduct unbecoming a bishop.

Prelates from all over the country were here for the meeting of the Bishops' Council. Present were Bishops Ransom, Fountain, Frank M. Reid, J. H. Clayborn, Noah W. Williams, D. Ward Nichols, J. A. Gregg, H. Y. Tookes, and G. W. Baber.

Expenses Rise $40,508

The church spent $25,480.71 in legal fees during the fiscal year ending March 31, 1947; the annual report of Secretary of Finance A. S. Jackson showed, last Friday. The report, made to the church's financial board last Wednesday, showed that: Sat. 4-26-47

"Due to abnormal conditions over which the department had no control," the expenses of the church totaled $164,527.30—an increase of $40,508.95 over expenses for the preceding fiscal year.

The report also disclosed that the extra session of the church's general conference cost the church $9,742.80.

The report showed, in addition, that "abnormal conditions" caused an increase of $5,285.44 in the travel expenses of church officials. The church spent a total of $20,067 for travel expenses as compared with $14,781.56 in the preceding fiscal year.

AME's Assets Fluid

John W. Cromwell, certified public accountant for the church, listed the church's total assets as $325,315.17, of which $171,599.74 is in cash deposited with the Munsey Trust Bank of Washington.

Other assets listed totaled $153,615.99, including $110,000 in real estate, $14,575.23 in loans and notes receivable, $22,269.82 in special notes and loans receivable, and $5,570.94 in furniture and equipment, and prepaid expenses for the 1948 general conference totaling $1,200. A petty cash fund of $100 was also recorded.

Largest item in the expense statement of the report was the $85,414.57 paid to officers of the church. This item represents slightly less than 50% of the entire $164,527.30 expense items of the church. Pensions to widows of bishops totaled $2,806.80.

Greene Under $10,000 Bond

An interesting sidelight of Mr. Jackson's 20-page report concerns a $10,000 cash bond which Bishop S. L. Greene, who was designated by the bishops to preside over the First Episcopal District in place of Bishop Sims, was required to post. Afro-American

The obligation was required because of the litigation growing out of the action of the extra session of the general conference in unfrocking Bishop Sims.

Mr. Jackson reported:

"On the day and near the hour that the bond was to be posted, Bishop Nichols called me from New York emphasizing its urgency, as also did Bishop Ransom from Wilberforce.

"Bishop Greene was finally able to contact me over long distance and explained fully what had to be done. Baltimore, Md.

Philly Bank Tenders Cash

"I advised the bishop to repair at once to Major Wright's bank, and I would ask the major to advance him in cash, $10,000, which was done with all dispatch.

"Immediately I left Washington for Philadelphia and was in the major's bank before five o'clock of the same day, refunding the $10,000 which he had so kindly advanced.

"It was thought in some circles that Bishop Greene would be unable to make the bond, as he was given only a few hours, but the doubters had forgotten the connectional continuity of African Methodism and the cohesion existing among its several components."

Church's Condition Lauded

The annual report of the Rev. L. H. Hemmingway, corresponding secretary-treasurer of the Church's Extension Society, reported that during its existence the Church Extension Department has invested over $2,500,00 in churches in America.

The report also showed $35,000 in real estate assets, $4,513.06 in furniture and fixtures, and receivable loans amounting to $429,244.62. Expenses of the society for the past fiscal year were listed as $17,772.44.

The Rev. Mr. Hemmingway reported that the AME Church is in the best condition of any period of its history. Sat. 4-26-47

Nichols's Suggestion for Fewer Bishops Hailed

Afro-American Baltimore, Md.
Sat. 3-1-47
10 AME

Calls for Reduction in Expenses; Blames Greed for Recent Troubles

By B. M. PHILLIPS

COLUMBIA, S.C.—In a ringing 60-minute sermon which was often halted by deafening applause and amens from the audience of over 1000, Bishop D. Ward Nichols called for a general housecleaning and streamlining of the AME Church.

Bishop Nichols, resident bishop of Alabama, was speaking at the public worship service held in connection with the Bishops' Council at Bethel Church.

He charged that recent court actions and troubles the church has had resulted from "men who used prejudice and power to satisfy the ungodly appetite for money" and "from demoting men who'd done their work." Sat. 3-1-47

Pandemonium Reigned

Pandemonium broke loose when he called for election of men to the bishopric not on the basis of "personal prejudice and political machinery," and cried "the greatest need of the AME Church is not more money, not new departments, not more bishops;" and added:

"We need to reduce the number of bishops and give them more work to do." Deafening applause followed this assertion.

This statement is taken as indicative of which way the wind is blowing by members of the church who predict that the 1948 General Conference in Los Angeles will see a reduction in the number of Episcopal districts and bishops.

Personifies New Leaders

Because Bishop Nichols personifies the new leadership in the church, it is felt anything he says indicates how this element thinks on vital matters.

He suggested the following as means by which the AME Church could streamline, modernize, reduce operational expense and put its own house in order:

1. Combination of the Department of Education with the Department of Religious Education;
2. Combination of the Southern Christian Recorder into one paper, the Southwestern Recorder;
3. Enactment of law making it illegal for any bishop to set up foundations and tax churches for their private organizations.
4. Investigation of the ownership of the AME Book Concern in Philadelphia;
5. Investigation of the Sunday School Union plant in Nashville, Tenn.; Sat. 3-1-47
6. Reorganization of the missionary departments under one central head and reduction of the membership of the board which now has so many members that the cost of transporting them to a meeting would pay the salary of a missionary minister;
7. Revamping of the school program to make it easier for churches to raise the annual assessments and not burden smaller churches with large quotas.

Bishop Nichols viewed the monetary side of the church as the most important to be revised and pointed out that while many of the denomination's churches are concerned with raising money, other churches in their communities are forging ahead, securing new members and serving the community.

Improve Pension

He also called for improvement of the pension program for widows, orphans and retired ministers, pointing out that the latter should receive at least $100 a month.

Bishop Nichols cautioned his listeners that "no judge, jury or court can rule the AME Church" and indicated that the crisis through which the church has just passed is an opportunity to advance the church's work.

Bishop Davis Held Guiltless

Afro-American Baltimore, Md.

No Proof of Sales Found, Judge Rules

Sat. 3-8-47

ONE-HOUR TRIAL

Rotten Meat to Be Given Dog—Prelate

BALTIMORE

Ruling that there is no law against a gentleman farmer's slaughtering his own hogs and bringing them to the city for preparation, Judge J. Abner Sayler acquitted Bishop Monroe H. Davis, Thursday, on charges including the sale of rotten meat.

Thus ended a one-hour Criminal Court trial of the prelate who explained on the witness stand that three 450-pound hogs found Feb. 13 in the cellar of his office building at 1226 Druid Hill Ave. were for his own consumption, along with that of his farm help and friends.

First witness called for the prosecution was Mrs. Lillie M. Jackson, a neighbor of 1216 Druid Hill Ave., who said she notified the Health Department upon seeing the hogs being slid through the front cellar window of the bishop's office on the date in question. Sat. 3-8-47

Elmer J. Frederick, health department meat inspector, said after Bishop Davis allowed him to enter the house, he noted a rear room behind the office set up with store fixtures, including a display case, computing scale, saw, several knives, and a large refrigerator.

In the display case, he continued, were 170 pounds of uninspected and smoked meat, including shoulders, hams, and hog jowls.

Mr. Frederick said that [illegible] in the room contained some 40 pounds of molded scrapple and quantities of slimy souse.

Chitterlings Being Cleaned

In a rear basement room, the meat inspector went on, there was a woman in the process of cleaning hog chitterlings and intestines.

Carcasses of two stags and one sow reclined among a considerable amount of refuse and debris in the room, the inspector revealed, adding that the meat in the pans was "unfit for human consumption."

Dr. William Brenner, director of the bureau of meat inspection, testified that no meat permit of any kind had ever been issued to or applied for by the bishop.

Rotten Meat for Dog

Represented by former Judge Eugene O'Dunne and Josiah F. Henry Jr., attorneys, Bishop Davis took the stand to say that the rotten meat in the pans were brought in from his farm near Laurel to feed his dog. Sat. 3-8-47

He said he had intended to cure the hogs and have their products available for his friends and send the surplus back to the farm.

"I never sold any meat," said the bishop, "I am a bishop of Maryland, the District of Columbia, Virginia and North Carolina, and in that same room there is a table where ministers meet.

"I have given free food to other denominations who have had meetings and asked for assistance."

Explaining the presence of the show case, Bishop Davis said he usually placed turkeys and chickens there, but not for commercial purposes. 10 AME

Mr. O'Dunn went to the aid of his client by remarking that the scales were purchased second-hand, and just "happened" to be a set of the computing type.

Judge Sayler commented that there was no evidence to show the bishop offered meat products for sale, and that, in his opinion, was the purpose of the ordinance of which the prelate was accused of violating. Sat. 3-8-47

The five count-indictment returned against Bishop Davis by the grand jury, accused him of having uninspected meat, displaying it for sale and actually selling it.

THE BIG PARADE

Afro-American Magazine
by Ralph Matthews
Sat. 2-22-47
10 AME

It was with a feeling of depression that I read the accounts and viewed the photographs showing my old friend, Bishop Monroe H. Davis, being carried to a place of judgment in a police squad car.

This was certainly evidence of the viciousness of the law enforcement business as it applies in borderline states like Maryland, which can't quite make up its mind whether it wants to be North or South.

Different in Deep South

Deeper in the Dixie Bible belt, regardless of how badly they might treat ordinary citizens, they have a wholesome respect for a gentleman of the cloth, and when they reach the eminence of prelate their power and influence is tremendous.

Further South, I don't think they would have piled Bishop Davis into what was tantamount to a patrol wagon and carted him off to a precinct surrounded by armed gendarmes, touring through the streets for all to see.

This was the depth of indignity to be visited upon a high ecclesiastical personage, and I, for one, want to go on record against it.

You Just Don't Jail Bishops

This goes deeper with me than just the case of Bishop Davis, whom I happen to know personally. It is a matter of principle with me. I just don't believe bishops should be put in jail.

I will concede that, according to our democratic precepts, high churchmen should be entitled to all the privileges the rest of us enjoy.

But if we hope to keep the moral fabric of our society intact, we should not weaken the influence of the church by making a public spectacle of hauling our bishops through the streets in open conveyances generally associated with criminals and shady characters.

Surely those who have devoted their lives unselfishly to the promotion of righteousness, calling men to redemption and consecration, are beset with enough deterrents without having the civil authorities aiding and abetting the sinners in this underhanded sort of way.

Who but Wicked Can Gain?

It is easy to see that the often suspected, but seldom proved, collusion between the police and the underworld is at work in this case. Who but the wicked tend to gain by this brash display of disrespct for men of God? Sat. 2-22-47

Who but the agents of Satan will profit by the defections from the strait and narrow which will naturally follow? Men of little faith will seize upon this as a potent excuse to return to the path of iniquity, placating their consciences with the fact that heaven cannot be attained because the Bishop was nabbed by the police.

He Should Have Had Time to Pray

I make no pretensions at knowing all the ramifications of the law, but I am of the opinion that the same end could have been attained by calling up the prelate and inviting him to drop past the precinct at his convenience, allowing him time for meditation and prayer.

I am quite sure that had he been anything other than an African Methodist Episcopal bishop this courtesy would have been extended.

Had anyone sen him entering or emerging from the station, one might have suspected that he was merely looking after some of his wayward flock, seeking, perhaps, the lamb that was lost. It was not necessary for the whole world to know that the case revolved around three 500-pound hogs.

No Question of Ownership — Just Oversight

There is no question of the fact that the hogs actually belonged to Bishop Davis, having been nurtured to full maturity under his tender and loving care. The fact that there was some violation of the health and sanitation law by failing to have the dressed meat properly inspected to believe that those 500-pound hogs in his basement.

There was undoubtedly a violation of a criminal offense.

could have been corrected by proper warning to cease and desist, but otherwise, clino, this was too good. Humanity is never satisfied with mere prosecution among the poof the good—they must always carry it to the point of crucifixion.

The wicked among us always seize every opportunity to besmirch the church. Th the snow white garments of those who walk hand-in-hand with Jehovah. should be given

He Was Told, "Feed My Flocks

In spite of all the charges of embezzlement which have been hurled against him, and even the fact that he is now under suspension by his church for being mixed up in some underhanded shenanigans, I refuse

Arriving at my conclusions independently, I shall, until convinced cling to the belief that he intended to distribute that meat e poor. Sat. 2-22-47

"Feed My flock!" is a Biblical admonition familiar to all leaders of There is no qualification as to what or how much food they given. Every man is entitled to use his own judgment.

10 1947

BISHOP DAVIS FOUND GUILTY OF FOUR CHARGES OF MISCONDUCT

Black Dispatch Sat. 3-22-47

Prelate Suspended Until Meeting Of May Virginia Conference

Oklahoma City Okla.

KITTRELL COLLEGE MISMANAGEMENT ALLEGED

10 AME

RICHMOND, Va., Mar. — (NNPA) — A Bishop's trial council presided over by Bishop Reverdy C. Ransom of Wilberforce, Ohio, last Friday night found Bishop Honroe H. Davis, presiding bishop of the second district of the African Methodist Episcopal church, guilty on two of four charges of misconduct in his office and suspended him until the meeting of the Virginia conference next May.

The verdict of the five-man council, setting as a jury in the ecclesiastical trial in the Third Street Bethel church here, was announced by Bishop Ransom.

As soon as the verdict was announced, a group of Bishop Davis' partisans demanded an opportunity to present charges of misconduct against Bishop John H. Clayborn of Little Rock, Arkansas, who has been the official head of the second district since the charges were brought against Bishop Davis last November.

Bishop Ransom refused to receive copy of the charges against Bishop Clayborn.

Much of the complaint against him concerned the administration of Kittrell college near Henderson, North Carolina, an institute under his jurisdiction.

Sat. 3-22-47

Bishop Davis now has the right of appeal to the general conference of the church which meets next year.

Bishop Davis Wins Rotten Meat Case

10 AME

Black Dispatch

BALTIMORE, (ANP) — Bishop Monroe H. Davis won an acquittal at a one-hour trial in criminal court here last Thursday where he was being tried on charges of illegally slaughtering and selling uninspected meat brought from his farm and stored in his cellar.

Sat. 3-15-47

The verdict handed down by Judge J. Abne Sayler held that there is no law against a gentleman farmer's slaughtering his own hogs and bringing them to the city for preparation. The prelate had testified that the three 450-pound hogs found in the cellar of his house by city health inspectors were for his own consumption along with that of farm help and friends.

Oklahoma City, Okla.

On the prosecution's side of the case, Mrs. Lillie M. Jackson, a neighbor of the bishop, said she notified the health department after seeing the hogs being slid through the front sellar window of the bishop's house last Feb. 13. Her testimony was supported by Elmer J. Frederick, health department meat inspector, who told of gaining admittance to the bishop's house and finding a rear room behind the office set up with store fixtures, including a display case, computing scales, saw, several knives, and a large refrigerator. The display case was said to have contained 170 pounds of uninspected and smoked meat, including shoulders, hams and hog jowls.

He also said that pans in the room contained about 40 pounds of molded scrapple and quantities of slimy louse. In a rear basement room, a woman was found cleaning hog chitterlings and intestines, and among a considerable amount of refuse and debris in the room, there were carcasses of two stags and one sow. The meat in the pans was termed "unfit for human consumption."

AME

Jersey Conference Ends in Flurry of Excitement

Los Angeles Baltimore, Md.

Wright Escorted from Church by Two Newark Policemen After Assignments

Sat. 3 Sept 47

NEWARK

The 75th session of the New Jersey AME Conference, which had progressed smoothly at St. James Church, here, ended in a brief flurry of excitement Sunday when Bishop R. R. Wright Jr. removed the Rev. Yancey L. Sims, brother of the deposed Bishop David H. Sims, from St. James Church, Atlantic City.

After serving as pastor of St. James, one of South Jersey's largest congregations, for several years, the Rev. Mr. Sims theoretically was placed out into the "bullrushes" by being assigned to Mount Zion AME of Riverton, N.J. Bishop Wright, who has headed the First Episcopal District since the historic unfrocking session in Little Rock, Ark., last year, was escorted from St. James out of the side entrance by two Newark city policemen. The Rev. Mr. Sims and a few followers had assembled at the front exit.

Rev. Y. L. Sims

The Atlantic City St. James pastor was heard loudly proclaim-

Selection Stirs Session

Much consternation was provoked when Bishop Wright announced that the Rev. A. Chester Clark, who has been both on and off former Bishop Sims's bandwagon in the New York Conference during the turbulent period of Zionism, would be assigned to the Atlantic City church.

Because opposition ran high ing, "I won't go" and "I haven't done anything."

Conference officials stated that the police escort was requested to prevent a "delay" for the Bishop in reaching another destination among the entire delegation, the St. James appointment was vacated and the pulpit was left to be supplied.

Some delegates who opposed the action intimated to the AFRO that the removal of Sims made void a promise by the Bishop at St. James here on Dec. 5, 1946, when he said there would be no reprisals against former Bishop Sims's followers.

9 Conference Delegates

Other major changes included:

1. J. R. Russ was removed as presiding elder of the Atlantic City district and replaced by M. M. Ward from Mount Zion of Trenton.

2. The Rev. Mansfield E. Jackson of St. James here and Presiding Elder H. A. Garcia of the Newark district tied at 71 votes each in being elected along with seven others as general conference delegates in 1948.

3. Bishop Wright demanded at least 20 additional churches in the New Jersey Conference, citing Trenton, Camden, and Atlantic City.

4. The conference voted affirmatively upon a resolution in favor of the action at the Little Rock, Ark., special session of the general conference.

Federal Measures Discussed

5. The Rev. Mansfield Jackson was endorsed as a conference candidate for the bishopric.

6. The conference in a resolution expressed grave concern over the wisdom of President Truman's decision to provide economic and military aid to Greece and Turkey.

7. The Talf bill (Federal) calling for 150 million dollars in 1947 to help equalize public elmentary and secondary school opportunities in about 25 States was declared to be regarded as imperative.

8. The conference resolved to instruct delegates to return Bishop Wright as head of the First district following the 1948 general conference.

Return of Ward Unusual

The changing of the Rev. J. L. Russ as presiding elder had no special significance, according to conference officials, due to a rotation method of filling those offices.

In spite of this procedure, however, the Rev. M. M. Ward, who was appointed presiding elder over the Atlantic City district, previously had held that post. Russ was sent to Campbell AME Church, Woodbury, a comparatively obscure post.

The Rev. Charles Walker, formerly of Woodbury, was assigned to Thorofare.

The Rev. D. M. Owens was removed from Macedonia Church, Camden, to Mount Zion in Trenton.

Sat. 9-47 Sept.

The Rev. John W. Johnson, pastor of Mount Pisgah Church, Lawnside, for six years, was assigned to Princeton. R. L. Lowe received the Lawnside appointment.

Bishop Davis Suspended

Christian Recorder 10 AME

Philadelphia, Pa.

Bishop M. H. Davis was suspended until the 1947 session of the Virginia Conference—following a two days' trial with Bishop R. C. Ransom, president of the Bishops' Council, presiding.

Thurs. 3-13-47

The suspension will last until the Virginia Conference meets in 1947—unless the Conference votes to continue the suspension until the 1948 General Conference.

The trial attracted nationwide attention and was attended by many high Church leaders.

The trial of Bishop Davis long a leader figure in A. M. E. circles put for the first time a test of his fourteen years record as the Bishop of the Second Episcopal District, and the loyalty of his friends in a church court.

Shaken by the storm of the three months suspension imposed on him by the Extra Session of the General Conference November 1946, and lifted by the recent session of Bishops Council, at Columbia, S. C. He faced the new charges brought against him and took the stand in defense of his own official record.

Bishop R. C. Ransom gave the Trial Committee composed

Thurs. 3-13-47

ominous shadow fell upon many and the attitude. That M. E. Church in the re- same division of opinion and past. This case brought attitude always go out the you here is one of the thing that counts here now is nts' perhaps of that shad- not out there or over yonder, There are many juries but it is who sit here, that is hall sit upon this case all our jury. This is the jury, he land tomorrow pro and this is the committee and they ence was completed. by testi- are presumed—it is needless for me to speak of their intelli-

of Bishop J. A. Gregg, Dr. A. Wayman Ward, Dr. Chas. L. Hill, Dr. W. D. Wilkins and Dean John H. Lewis, the following charge—after all evidence was completed.

Bishop Ransom's Charges to Triel Committee

should be in consonance with the law and tradition. A dark instruction of guidance that give the charge, the word of

gence, and their understanding. They sat as they should sit and have heard it from the first words to the summing up of the counsel on eithe side. Now it is my duty to say to you gentlemen, that because of his high position as one of the heads of one of the great religious denominations, the oldest denomination of African descent on the Western hemisphere and without controversy of the United States of America. A man having been thus exhalted is entitled to all the respect and consideration that it is your power to give affecting his innocence in this case. Of that he should have full benefit. On the other hand you should not be influenced in your verdict by the fact that he is a Bishop. He is charged with certain things in the instrument that has been presented here. Because he is one of the heads of a great denomination and a great church he should be all the more accountable for the influence of wrong if proven to be committed than if he were some ordinary preacher who had been charged with offense. It is your duty to weigh these things, not the passion, not the privilege, not even the eloquence of these distinguished attorneys and they assuredly are on both sides a splendid group, and if out of all that has been presented and documented and you find that the weight of the evidence is not sufficient to turn the scales against him you should bring in a verdict of not guilty. If on the other hand in your deliberations you find that the evidence and the law and custom of our church sway the balance the other way you should bring in a verdict of guilty. There are four or five charges there. He may be cleared or found guilty by the committee on one of them or on all of them. If on the other hand you find him guilty as charged upon the weight against him you should bring in a verdict of guilty as charged. The discipline of the A.M.E. Church makes no place for mercy. It isn't in there. He is either innocent or guilty, but the Court takes the liberty to say to the committee that should you find him guilty on any one of those charges that he might be suspended to the next General Conference. What follows that is not in the Discipline. If that should happen then the Court would suggest and advise that he receive the payment during that interim of a retired Bishop. On the other hand if he should be proved innocent in your judgment the Bishops' Council at its recent session has already provided that his future shall be up to the next General Conference. Will the Holy Spirit give you understanding and light and strength and courage to do the right.

Jersey AME Church Dares Bishop; Retains Its Pastor

Afro-American Sat. 5-31-47
Baltimore, Md.

SALEM, N.J. — Members of Mount Pisgah AME Church here have refused to accept the new pastor appointed by Bishop R. R. Wright Jr., to replace the Rev. R. L. Lowe.

Charging that the transfer of the Rev. Mr. Lowe to a mission in Lawnside was effected for "personal" reasons, officials and members voted to retain him, meanwhile making a strong protest to Bishop Wright.

Neither the newly appointed pastor, the Rev. J. C. Spivey. nor the presiding elder, the Rev. M. M. Ward, were invited to the pulpit when they appeared at the church Sunday, May 11.

Both were ushered to front seats in the auditorium and, after the Rev. Mr. Lowe finished preaching, were asked whether they had anything to say.

From the floor, they urged members of the church to abide by the decision of Bishop Wright, who was assigned to the New Jersey Conference after unfrocking of the Rev. David H. Sims, former head of the First Episcopal District.

They were told very bluntly by trustees and stewards that over 95 per cent of the membership was against any change and, as far as they were concerned, there wasn't going to be any.

A statement issued last week by the Laymen's League pointed out that the Rev. Mr. Lowe and his wife had inaugurated a progressive program and "re-established the confidence of the entire community in the church, during the year they have served here.

"We have no thought of leaving the connection nor do we consider ourselves in rebellion," the statement added. "We are interested in our local church and its progress and are contending for what we conceive to be our rights."

Three of the major changes made by Bishop Wright at the recent New Jersey Conference involved supporters of the Rev. Mr. Sims. Besides the local issue, the others are: Sat. 5-31-47

The Rev. Yancey Sims, brother of the deposed bishop, was moved from Atlantic City to a small charge in Riverton; and the Rev. J. L. Russ, presiding elder of the Atlantic City district, was sent to a church in North Woodbury.

EDITORIAL

10 AME Christian Recorder

The trial in the United States Court here in Philadelphia with Judge George A. Welsh, presiding, that has claimed the attention of the entire Connection and the Church world in general, came to a close Tuesday, May 6th. So far as testimony and arguments are concerned. Thurs. 5-29-47 Philadelphia, Pa.

This trial has cost the Church and its leaders many days and weeks of valuable time. The endless search of Church Records, a close study of the Book of Discipline and the official acts of the Extra Session of the General Conference, Bishops' Council, Annual Conferences and the work of all church officials.

Regardless to the outcome and verdict, this case has been the cause of many restless nights and long days of toil and a searching of hearts of Chritsain men and women who dared to do what they felt was right.

The trial will go down in history as one of great importance to the entire Methodist world, and may be referred to for many years of Civi and Legal minds in deciding great questions of an eccleastical nature in the future.

The men involved in this case will see only a part of the results and effects it has or will have on the loyal men and women of the Church, for as time moves on and the critical eye is focus on this affair students of Church history will pry into every bit of evidence as plans involved in the cause unfold themselves to the future.

The A. M. E. Church will be well repaid for whatever has been spent in money, time and effort to bring to an end a condition that would permit a thing like this to happen.

The one sure thing must never be overlooked, "You cannot do wrong and get by." This rule will apply to every man or group of men regardless to their official position in life.

Some of the lessons this trial has taught us that our laeders should never become hopelessly divided.

2. No one is above the Law of the Church.

3. Those who order others to obey, must take orders themselves from the proper source.

4. In the future, men should not be allowed to remain too long in a given place.

5. Revision and rewriting of the Discipline is a MUST Problem in 1948.

7. There is a lack of the spirit of brotherly love, even in the ministry today as compared with a few years ago.

The Judge may give his verdict at an early date and it is the hope and prayer that never again will the Church allow conditions to grow to a similar state.

The end of this trial will find one great Church, united and ready to move forward with a program of expansion—it should also find a tighting grip on our Connectional life and rebirth of brotherly love.

Regardless to the outcome one thing is sure, the AME Church cannot at a time like this, set aside her high standard of manhood, leadership disregards her laws; nor give way for the State to regulate her affairs. There must be also, no departure from its laws and polity as outlined by the General Conference. Thur. 5-29-47

The great A. M. E. Church will in the future, move to new and greater accomplishment under the leadership chosen by the General Conference.

Big Bethel Choir 26 Years Old Today

10 AME

Atlanta, Ga. Journal
February 23, 1947

The Big Bethel Choir Sunday rounds out 26 years of cultural service to the community. During those years it has been instrumental in paying off a $100,000 mortgage on its church, presented its religious pageant "Heaven Bound" 614 times, and seen an angel fall out of heaven.

Organized in 1921 at the suggestion of a white banker for the purpose of raising funds to replace the Big Bethel church which had been destroyed by fire, the Negro choir now numbers 115 voices, 10 of whom were in the original group.

The membership runs from domestic servants to professional men. No member receives any pay for his singing, the choir practices every Thursday night at the church with a full attendance, and there is always a waiting list of applicants for any openings.

Director Plays Satan

Dr. H. J. Furlow, director of the Big Bethel singers for the last four years, is a mild-mannered, bespectacled schoolteacher whose agile performances as Satan in "Heaven Bound" has been acclaimed by critics throughout the South.

While in the process of trying to coax possible candidates to his domain during presentation of the pageant, Dr. Furlow has broken four pitchforks. The choir always keeps a spare pitchfork on hand for such an emergency.

At one performance in the Municipal Auditorium, tiers of seats collapsed on the stage, injuring several members of the Celestial Chorus. The curtain was quickly closed and the uninjured members of the choir glided into spirituals without the audience knowing that anything was amiss.

Angel Falls From Heaven

The angel fell out of Heaven when she fainted at a Federal theater presentation and was saved from serious injury in the 25-foot fall by her body hitting the stage completely limp.

Dr. Furlow says that the choir's favorite spiritual is "Hand Me Down the Silver Trumpet, Gabriel." The most moving songs from an audience standpoint are "Couldn't Hear Nobody Pray" and "Swing Low, Sweet Chariot." A white Californian was converted when he heard these two over WSB.

The choir works hard to create racial goodwill wherever it goes, and possibly this is its principal service at this time.

AME Bishop Davis Goes Back To Bench

Daily World
Atlanta, Ga.
Sun. 2-23-47

BY H. C. CARSWELL

COLUMBIA, S. C.—(SNS)— The Bishops and Connectional Council of the AME Church concluded a three-day mid-winter session at Bethel Church Friday during which Bishop M. H. Davis, of Baltimore, was automatically restored to the bench from his three-month Little Rock special conference suspension.

Senior Bishop W. A. Fountain, of the Sixth Episcopal District, opened the council meeting. Bishop D. Ward Nichols delivered the opening sermon. Participants on the opening program included Bishops H. Y. Tookes, R. C. Ransom, president of the council, F. M. Reid, Jno H. Clayborn, S. L. Green, J. A. Gregg, G. W. Baber, R. R. Wright, A. J. Allen. Some 10,000 listeners heard Bishop Nichols speak on "The Challenge of the Christian Ministry." The message was one of prophecy and condemnation of evils in the lives of men in Christendom.

10 AME

Dedicatory exercises were held in the Allen University chapel, over Radio Station WOCS, for the new Reid Dormitory for Girls and the Flipper Library. Bishop Fountain, a graduate of Allen, conducted the ceremonies and dedicated the buildings that cost over $230,000. President Higgins, of Allen, and Bishop F. M. Reid, chairman of the Trustee Board, participated on the program.

President J. S. Bryant, presided over the Connectional Council meeting. Every Episcopal district in the church registered delegates. The department of evangelism, Bishop G. B. Young, president, presented a program during which the Rev. W. R. Wilkes, of Atlanta, and Rev. Allen R. Cooper, of Macon, participated.

Gives Answer To Petition For Dismissal

Daily World
Atlanta, Ga.

10 AME

Says He Found It Necessary To Go Into Facts

Sat. 2-15-47

PHILADELPHIA — (N N P A) — Neither bias nor prejudice was shown by him in the litigation involving two bishops of the African Methodist Episcopal Church, Federal District Judge George A. Welsh declared here last Monday.

Answering a petition filed in the United States Circuit of Appeals asking that he be removed from presiding over the case, Judge Welsh said he never had any knowledge of or acquaintance with either Bishop Sherman L. Green, of Little Rock, Arkansas or Bishop David A. Sims, of Philadelphia, whom a special conference of the AME Church voted to expel.

PETITION FILED

Raymond Pace Alexander, attorney for Bishop Green, filed the petition to have Judge Welsh removed. Mr. Alexander charged that Judge Welsh had confused and complicated the litigation which has been before him since December 2.

Bishop Sims is seeking to restrain Bishop Green from presiding over the forthcoming annual conference of the AME Church.

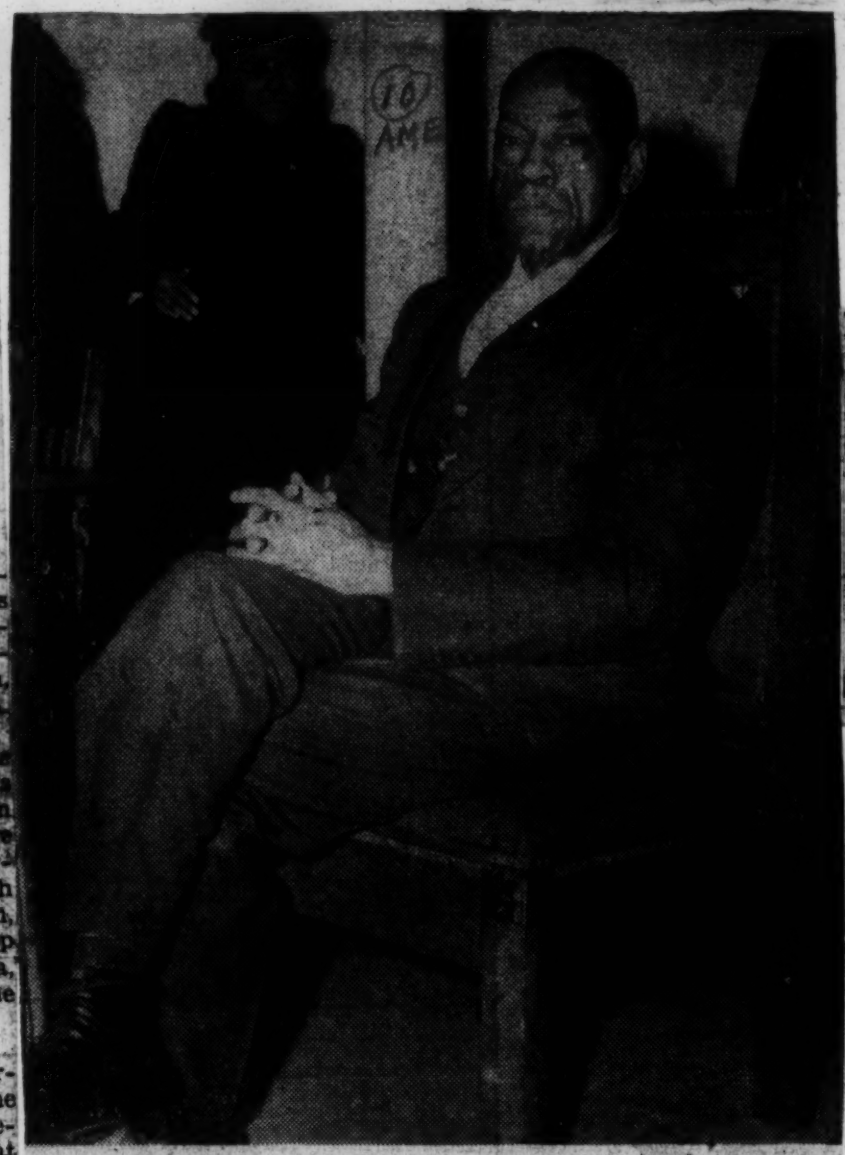
"The hearing became unavoidably protracted," said Judge Welsh, "because the charges and counter-charges are of such an ambiguous nature that an incorrect interpretation could be placed upon them would seriously harm the church, as a whole.

"I found it necessary to get into the facts and circumstances in order to get at the truth."

Bishop Davis' Trial Ends After 2 Days

10 AME

Verdict in Case Expected Today



—Staff Photo

Bishop Moncure H. Davis Takes Stand in Church Trial

Ecclesiastical Court Concludes Hearing of Clergyman

The two-day trial of Bishop Monroe H. Davis, head of the Second Episcopal District of the African Methodist Episcopal Church, ended late yesterday after the accused prelate had spent more than two hours on the witness stand to enter a categorical denial of the charges against him.

The verdict of the five-man council, sitting as a jury in the ecclesiastical trial in Third Street Bethel Church, is expected some time today. In the event Bishop Davis is convicted he will have the right of an appeal to the general conference of the church which meets next year, but should the verdict be acquittal it appeared yesterday that the charges against him will not be pressed further by the prosecuting committee of the church.

At the conclusion of the testimony Bishop Reverdy C. Ransome, presiding at the trial, held a consultation with the seven attorneys in the case—three for the prosecution and four for the defense—and each side was allowed 45 minutes for arguments. Following the arguments of counsel the case was placed into the hands of the trial council with instructions from the presiding bishop, serving in the capacity of judge of the court.

The closing hours of the trial were marked by the bickerings of counsel and one or two mild demonstrations from the several hundred spectators who followed the proceedings through the two days and one night of the hearing.

These demonstrations were short-lived, however. The 87-year-old presiding bishop calmly but nonetheless firmly told the crowds that order must be preserved or he would clear the church of spectators.

Spectators Cautioned

"If you want to stay here," he said, "you must keep quiet."

Most of the bickerings resulted from the cross-examination by the prosecuting attorneys of the defense witnesses, who were paraded to the stand throughout the day to testify to various transactions

The testimony in the trial showed that Kittrell College was in receivership and closed to students for some time prior to the administration of Kittrell College, near Henderson, N. C., by Bishop Davis' administration of the district.

Bishop Davis Weeps

Reciting at the request of his attorneys his record with his church, Bishop Davis all but broke down with emotion when he told the council that he "received the call" to preach in 1901 and as-

support the complaint
him.
of the complaint had to
he administration of Kit-
ege, near Henderson, N.
stitution of the church
shop Davis' jurisdiction.
sed prelate told the trial
esterday that he had on
occasions made loans to
e running into thousands
s in order to keep it in
disapplication of his office
administration of
of the district church organiza-
tion brought into the trial by
the prosecution in support of the
former major charges against
Bishop Davis.
The clashes between counsel
were concerned chiefly with the
propriety of certain evidence and
of questions propounded by the
lawyers on both sides.
Bishop Davis was accused of
church funds, deny in detail the numerous al-
of the four charges and then with
of the district comprising Mary-
land, Virginia, the District of
Columbia and North and South
Carolina, entered a general denial
of the college presented by the prose-
cution.

erted that he had remained loyal to the church ever since. He wept at this stage of his examination but quickly regained control of himself and went on with his testimony.

Bishop Davis was required to go into minute detail as to the manner in which his office handled the connectional funds of the district and his recital was more or less tedious as he told of the functions of his own office and that of the finance committees.

In speaking of the loans which he said he had made from his own funds for Kittrell College, Bishop Davis said that he had not charged interest on the loans. He said also that he had given the college some livestock.

Trial of the Second District bishop attracted leaders in the church from all parts of the country. A number of bishops from other districts attended, but took no part in the proceedings.

Among these visitors was Bishop D. Ward Nichols, of Birmingham, who was called to the chair briefly by Bishop Ransome, but without authority to rule on any question which might arise in the trial. Such a question did arise, affecting the admissibility of a bit of evidence, and Bishop Nichols promptly passed the matter for a decision when Bishop Ransome resumed the chair.

The trial council which sat in judgment on Bishop Davis' case was headed by Bishop John A. Gregg, of Kansas City; Rev. W. D. Wilkins, St. Louis; Rev. John H. Lewis, Wilberforce, Ohio; Rev. Charles L. Hill, Columbia, S. C., and Dr. A. Wayman Ward, Chicago.

ST. JOHN A. M. E. CHURCH, the Rev. H. B. Hughes, minister, will have as guest speaker Sunday morning, May 4, Bishop D. Ward Nichols, resident bishop of the ninth Episcopal district, comprising the Alabama Conferences of the A. M. E. Church.

Elected to the bishopric in 1940, Bishop Nichols has become a leading Christian statesman, recognized throughout the nation. As chancellor of Daniel Payne College, located here, the educational efforts of the state have shown progress equal to the increase in church membership, the payment of church debts and the general spiritual awakening.

Negro Baptist Work In Oklahoma

By E. W. PERRY, Pastor Tabernacle Baptist Church (Colored), Oklahoma City, Okla.

THE WORD NEGRO (meaning black) has been over emphasized by western civilization, and colloquialized to the point of contempt. In the western civilization, being predominantly "white," the Negro has been generally held in contempt.

However, traveling eastward to the "Near East" the pendulum swings to the other extreme. It has been my privilege to visit that part of the world where Solomon once said; "I am black, but comely (graceful), O ye daughters of Jerusalem." He charges his color to the heat of the sun: "Look not upon me because I am black, because the sun has looked upon me.' Back there, to be black puts you in the class of such men as Solomon, hence popular.

But what is there so significant to color? The inspired writer says, "All flesh is grass. The grass withereth, the flower fadeth."

Negroes were imported into this western hemisphere back in 1619 as slaves. And for 250 years made unprecedented servants. All of their inspiration and aspirations came from the master, Jesus, who taught that, "It is enough for the disciple to be as his master, and the servant as his lord." Hence, Negroes have striven to mimic his "white master or lord" in every field of human endeavor.

In the Field of Religion

The record shows the last Negro imported as a slave from West Africa to America was in the early part of the 19th century, and at the close of the Civil war four and one half millions of them were legally freed from chattel slavery.

Today there are between fourteen and fifteen million of them, or one tenth of the population of America. Over four million belong to Baptist churches. Doubtless the greatest heritage the Negro brought out of slavery was the Christian religion. God is still able to bring good out of evil. It was said some time ago: "The Jews owned Montgomery, Ala., the whites controlled it, while the Negroes enjoyed it." This may literally be said about the Negro and his religion. He enjoys it.

His church is his only institution over which he holds absolute control.

Being tired and disgusted with slavery he took largely to the Baptist faith because of the element of freedom to be found in the church government.

There are by far, more Negroes in the Baptist church than in all other persuasions combined

Nationally

The Negro has imitated his white brother in organizational efforts. And as far as his meager means allow he has established his own schools and colleges and publishing houses. He is publishing books that are read around the world.

Negro Baptists own and operate a million dollar publishing house at Nashville, Tenn., also a B.T.U. Publishing house that furnishes literature for the B.T.U.'s of the churches. Some 23,000 S.S. and half that number of B.T.U.'s. In the meantime Negro Baptists in cooperation with Southern Baptists are operating jointly the American Baptist Theological Seminary, Nashville, Tenn.

Southern Baptists are erecting a $150,000 dormitory on the campus of the seminary for Negro preachers and lay-workers.

They are also giving dollar for dollar that Negro Baptists give for the school.

God be praised for his fellowship and cooperation.

Meanwhile the National Baptist Convention (Negro) is operating a National training school for women and girls at Nashville, and old ministers' home for wornout ministers.

They operate a foreign mission board that is supporting seventy missionaries, foreign and native on foreign fields. Largely in Africa.

The board raised a quarter of a million dollars this conventional year for foreign missions.

Locally

Out of the approximate 200,000 Negroes in Oklahoma, 75,000 of them belong to Baptist churches. There are 560 Negro Baptist churches in the state and practically every one of them have a S.S., and half of them B.T.U.'s. The S.S. and Unions are not as largely attended as is the preaching service.

Across the years Negroes have majored in preaching service to the extent that the congregations at preaching service outnumber the attendance at S.S. three to one.

This is due possibly to the lack of prepared teachers and trained workers. This to me is a sad picture. He who said, "Go preach," also said, "Go teach." This part of the commission is woefully lacking among Negro Baptists.

Because of this weak link in our church function, Negro Baptists of Oklahoma are building and operating a School of Religion adjacent to Langston University to meet this long felt need. Plans are drawn for a $100,000 dormitory near the School of Religion.

In the meantime Negro Baptists are spending $30,000 enlarging the present building to accommodate the student body.

Thanks to the W.M.U. (white) of the state for a pledge of $10,000 to be given in this direction, over a period of five years.

Negro Baptists are also jubilant and thankful to Southern Baptists in general and white Baptists of the state for their substantial contributions too, and cooperation with Negro Baptists of the state in their denominational efforts to "brighten the corner where we are."

Better Understanding

This all adds up to a better understanding of each other, and better race relations between us. The Negro Baptist Center, a new venture initiated by white Baptists of Oklahoma City and supported jointly by the Home Board of Southern Baptists; Oklahoma County Baptists and Negro Baptists, is filling a unique place in inter-racial cooperation.

Under God a new day is breaking upon us, whereof we all are glad. Like Simeon of old, mine eyes are seeing the "coming of th Lord," and our salvation is much nearer than when we first believec "Glory, glory, halleluiah; His Truth is marching on."

Of the 38 years spent in Oklahoma, this year is the brighte the day when we like Paul can say; "I am a debto Greeks, and the Barbarians; both to the wise and to th of them all.

God speed the

Our Negro W.M.U.'s of the state, led by Mrs. M. J. Broskwa both to the Greeks are cooperating with our state and national program in a very fin way. They too, have W.M.U.'s in nearly every church in the stat and they have taken it upon themselves to raise $50,000 of th $100,000 dormitory. One fourth of that amount was raised by the is year.

"O tempora, O mores!"—*Baptist Messenger.*

(While this article relates directly to Oklahoma, it has refe encers which are also of interest to Tennessee. And it is so happil written that we feel moved to pass it on to our members.—Ed. Ba

EDITORIAL

THE TRIAL OF BISHOPS

(10 AME Christian Recorder

The Law of the African Methodist Episcopal Church, governing the trial of Bishops, has been given close study by many Church leaders during the last few months.

And as a result of this study, together with the fact that we have had several trials the need for many changes can be easily seen by the readers and students of our law.

There are many things left to the discretion of the Judge or jury to decide and determine that should be clearly pointed out in law and fixed in terms that will leave no doubt as to what is meant by any point or section of our law.

The Rules or Code of ethics governing an Ecclesiastical Court should be so defined that the President of the Bishops' Council or Presiding Judge, will have definite as well as some published rules to govern his court so that his work won't be so hard. Philadelphia, Pa.

The time for new, complete and up-to-the-minute laws, rules and code of actions is facing the A. M. E. Church, so far as trials of Bishops are concerned.

Some of the questions that are keeping church leaders busy on this subject: Thurs. 3-28-47

What is the true meaning of the words "Voice or Vote in making up the decision", Page 259 of the Discipline. The law permits a Bishop to object to any member of the Episcopal Committee serving on his trial, yet does not say so if the trial is held at a regular trial in the interim. Why?

In case a trial goes to the Annual Conference for review, where are the printed rules to govern its actions?

Under our law, who is responsible for the preservation of trial records and where are they stored for safe keeping?

What improvement needed with reference to notifying the accused of charges preferred against him?

To safeguard the high position of the Bishopric and the honor of the Bench, should the Church establish a clearing house or committee (such as our grand jury to clear complaints that do not meet the requirements of charges), in order to protect our great Church from violation of its laws and Bishops from needless charges?

In fact, there are many things that need or call for our close attention, for after all, the Church must see that her laws are kept and also give each of its Chief Pastors all the protection needed to safeguard the interest of the work under their care.

If a Bishop is expelled, what effect has that on his Elder's or Deacon's Orders?

Where is a Bishop's ministerial membership in the General Conference, or the Annual Conference?

The trial at Richmond, Va., of Bishop M. H. Davis, was an example of the Church's effort to give one of its Chief Pastors a fair trial. Bishop Ransom warned that the Church only wanted the truth and that until convicted, a Bishop should be given every protection that the law provides.

He saw to it that there was no rush over important details and gave each one all the time needed to insure a fair trial.

It was a trying experience and task to preside for two days over the trial of a member of the Bench of Bishops but Bishop Ransom stood the test and the Church held its first trial under the new law enacted at Little Rock in the first extra session of the General Conference. Thurs. 3-20-47

AME

Schedule a (10)

A. M. E. CHURCH FINANCIAL DEPARTMENT

Christian Recorder

Cash Statement for the Year April 1, 1946—March 31, 1947

Philadelphia, Pa. Thur. 4-24-47

March 31, 1946—Checking Account		$149,449.71
RECEIPTS:		
Income—Current Fund—Exhibit B	$175,188.24	
Deposits—Sustentation Fund 1948	13,645.35	
Deposits—Delegates' Travel Fund	3,524.27	
Special Notes and Loans Repaid	.....	
Other Notes and Loans Repaid	5,519.47	
TOTAL RECEIPTS		$197,877.33
TOTAL RECEIPTS AND BALANCE		$347,237.04
LESS DISBURSEMENTS:		
Expenses—Current Fund—Exhibit B	$164,527.30	
Prepaid Expenses—General Conference 1948	1,200.00	
Loans and Advances—Bond	10,000.00	
TOTAL DISBURSEMENTS		$175,727.30
BALANCE MARCH 31, 1947		$171,599.74

A. M. E. CHURCH FINANCIAL DEPARTMENT

Total Dollar Money by Districts and Money Received By Financial Secretary April 1, 1946—March 31, 1947

Dist.	*Bishop in Charge*	*Total D.M.*	*Increase*	*Total Receipts*	*Cur. Fund*
1	R. R. Wright, Jr., S. L. Greene	$45,108.50	$1,997.08	$17,141.23	$17,141.23
2.	M. H. Davis	30,330.50	1,459.50	12,856.59	11,525.59
3	R. C. Ransom	26,680.18	1,242.55	10,906.45	10,138.45
4.	J. A. Gregg	42,269.52	1,937.42	16,641.32	16,062.42
5	N. W. Williams	40,199.07	1,421.57	16,839.40	15,275.65
6	W. A. Fountain	51,949.00	2,901.50	22,812.82	19,740.62
7	Frank M. Reid	36,039.00	1,837.00	16,336.32	13,694.82
8	S. L. Greene	23,221.89	328.15	8,824.32	8,824.32
9	D. W. Nichols	28,139.00	1,899.75	10,692.83	10,692.83
10	G. B. Young	29,9.8778	787.41	11,920.74	11,391.94
11	H. Y. Tookes	57,562.20	4,329.11	21,873.61	21,873.61
12	Geo. W. Baber, J. H. Clayborn	23,721.50	524.00	14,715.64	9,014.17
13	R. R. Wright, Jr.	24,875.21	1,183.02	10,436.59	9,452.59
14	J. H. Clayborn	.....	*748.05	.....	.....
15	Frank M. Reid	.....	.....	.....	.....
16	A. J. Allen	947.36	947.36	360.00	360.00
17	Geo. W. Baber	.....	.....	.....	.....
		Thur. 4-24-47			
	TOTAL	$461,021.71	$22,047.37	$192,357.86	$175,188.24

house-cleaning.
There is als
eral Conference
great Church of
danger.

The great A
The Church cannot go forward nor hold
—if the time ever comes that it cannot regulate
its own assignments, select and appoint
those places at the time that the proper author-
est.

not an affair of the Philadelphia Conference alone,
the far corners of the Connection. If our Gen-
nce, the highest court in our Church gives an
laws and rules, then those orders and laws must
and the men given such a task to enforce our laws,
our full support.

first time since our Organization, has any Con-
forced to operate without the direct legal super-
ishop. Thus the early end of this affair will be
to all concerned. There can be only one con-
is affair and Christian America looks towards

EDITORIAL
AME
The Christian Recorder
THE CHURCH WAITS FOR THE ANSWER

On Monday, January 13th the hearing will continue in
United States Court here to settle the legal battle staged by
former Bishop D. H. Sims to prevent Bishop S. L. Greene
from taking over as Presiding Bishop of the Philadelphia
Conference. Philadelphia, Pa.

Bishop Greene was assigned here at the recent Bishops'
Council held during the Extra Session of the General Confer-
ence at Little Rock, Ark., November 22, 1946.

His right to preside over this Conference is questioned on
the ground as to whether the Extra Session of the General
Conference was legally called. Thur. 1-9-47

The Court will hear evidence presented by all parties
concerned, and reach its finding on the same.

There is no doubt in the minds of almost a million mem-
bers and followers as to the right of the Church to take action
to give its leaders and their officers a check up, and itself a

this end, that the A. M. E. Church and not the Courts will select its Bishops. Make the assignments to the Episcopal Districts, direct its ecclesiastical affairs, conduct its own Conferences, Councils and public gatherings, giving to every man all the rights provided for under the laws of the land. But allowing no one to change our form of Church government, but demanding that each one abide by it.

The very fact that the Church has been forced into Court shows that something needed to be done.

It is the hope and prayer that this Court will end the long series of public hearings on the affairs of the A. M. E. Church in the Courts of the land.

Regardless to what conclusion this Injunction brings, the Special or Extra Session of the General Conference has spoken as the official voice of the Church, and loyal A. M. E. members, will move forward, obeying the same—for only a General Conference of the A. M. E. Church can change or repeal its actions. Thur. 1-9-47

TRIALS (3) OF A BISHOP

Afro-American Sat. 3-1-47

Bishop Monroe H. Davis, of Baltimore, suspended prelate of the African Methodist Episcopal Church, was indicted last week by a Baltimore grand jury on charges of offering uninspected meat for sale, possessing uninspected meat and possessing tainted meat, and as a result, must face trial on February 27. Baltimore, Md.

In addition, the bishop was sued for $500 by a dealer who alleges that he owes him for some equipment installed in 1944.

Also last week, Bishop Davis, attending the AME Bishops' Council in Columbia, S.C., heard himself charged, among other things, with maladministration and illegal handling of funds. As a result of these charges, he will be tried at Bethel AME Church in Richmond, Va., on March 6.

Friends of the bishop are quick to charge that he is a victim of "persecution." We hold no brief for either side. The civil and ecclesiastical courts can be depended upon to dispense justice. Sat. 3-1-47

It is a human characteristic, it seems, that when in trouble, one usually looks around for someone or something on which to place the blame. In most cases, we have only ourselves to blame for the act or acts of commission or omission which have brought us to that point.

Blaming others is a pastime indulged in all too frequently. That is why the strong are so often called upon to bear the infirmities of the weak. It would be so much nobler if we bore our own responsibilities.

Bishop Greene Cautious

Afro-American

Because of Sims's Suit

Baltimore, Md. Sat. 5-31-47

$55,000 Reported Raised During Year; Strong Plea Made for Church Harmony

PHILADELPHIA

Until the AME Church litigation in Federal Court here is settled, there will be no ministerial changes in the Philadelphia Conference.

Faced with possible dissension backfire, such as developed with clerical shifting in New Jersey, top level church strategists decided any new squabble would not help their side of the court case.

Thus, for the first time in its 131-year-old history, no appointments were read during the annual meeting of the Philadelphia Conference, held at St. Matthew's AME Church, 57th and Summer Sts.

District Finances Discussed

Business at the five-day conference, presided over by Bishop S. L. Greene, was devoted mainly to financial matters of the district.

Delegates from all of the 92 churches and missions in the conference attended the session, and there was an outward display of unity.

On Sunday, last day of the meeting, the conference voted to "adjourn" until a later date, to be set by the bishop.

At that session, delegates to the general conference will be elected and presumably pastoral appointments will be made.

$32,000 Turned In, Allotted

A total of $55,000 was reported for the past conference year—$32,000 of which was turned in at the conference—and allocated to various departments of the district. The report showed an increase of $1000 in dollar money collected by conference units.

Bishop Greene, presiding at the first regular meeting of the conference since he was assigned to the First Episcopal District by the Special General Conference, which unfrocked the Rev. David H. Sims, pointed out his mission was to safeguard the interests of the church.

He added that he was not out to destroy anyone, but expected all members to pitch in and bring about harmony.

Case Pending in Court

Bishop Greene, whose right to preside in the district is being fought in court by the Rev. Mr. Sims, refused to entertain a motion for a special request that he be returned here next year by the General Conference.

Among church leaders who addressed the conference were Bishops J. H. Clayborne, Frank M. Reid, R. R. Wright Jr., and D. Ward Nichols.

Attendance at all sessions of the conference was large, some 5,000 persons packing the church Sunday morning to hear Bishop Greene deliver the ordination sermon to a class of four deacons and five elders. Sat. 5-31-47

Court Decision Awaited

A decision in the litigation brought by the Rev. Mr. Sims is expected sometime this week. The case was heard over a five-month period by U.S. District Judge George A. Welsh.

Judge Welsh was scheduled to speak at the opening session of the conference last Wednesday, but did not appear.

Findings Reversed

Bishop Davis Given Former AME Status

Pittsburgh, Pa. Courier

Sat. 5-3-47 Sat. 5-3-47

RICHMOND, Va.—(NNPA)—Bishop Monroe H. Davis of the Second Episcopal District of the African Methodist Episcopal Church was restored to his former conference last Wednesday by the Virginia Conference of the AME Church and the Bishops' Council of the Church gave him back three of the four districts over which he formerly presided.

A committee ordered to review proceedings of the trial, which resulted last March in Bishop Davis being found guilty of maladministtration and misappropriation of church funds, reversed the "guilty" finds and recommended that Bishop Davis be restored to his conference.

Following the recommendation of the committee, the Bishops' Council again put Bishop Davis in charge of the Second Episcopal District including the Virginia District, the Eastern District of North Carolina and the Western District of North Carolina. The Council gave the Baltimore District to Bishop George Baber.

The Virginia Conference was presided over by Bishop Frank Madison Reid of the Seventh Episcopal District. Sat. 5-3-47

Bishop D. Ward Nichols of the Ninth Episcopal District and Bishops William A. Fountain of the Sixth Episcopal District and several hundred laymen of the AME Church attended sessions of the conference.

PHILADELPHIA— Senior Justice John Biggs Jr., of the Third Circuit Court of Appeals last week set aside the temporary injunction restraining Bishop Sherman L. Greene from serving as presiding Bishop of the First Episcopal District of the AME Church.

Bishop Davis Reinstated

Afro-American Sat. 5-3-47

Head of Va.-N.C. District

Baltimore, Md.

RICHMOND, Va.—Bishop Monroe H. Davis was reinstated as head of the Second Episcopal District of the AME Church, last Thursday, by delegates to the Virginia-North Carolina Annual Conference. Sat. 5-3-47

In announcing the action of the conference, Bishop Frank M. Reid who presided, said Bishop Davis' suspension had been revoked by unanimous vote, but action on his status in the Baltimore Conference was deferred until the Bishops' Council convenes in June.

Bishop Davis was convicted by a trial council here several weeks ago on charges of mishandling chuhrch funds, intimidation of pastors, and levying of burdensome assessments, brought by a church comimttee.

Bishop Reid said the administration of the Baltimore conference still will continue under the direction of Bishop George W. Baber, appointed by the Bishops' Council upon suspension of Bishop

Virginia-Carolina Conference in Bethel Church—in which he was convicted in March—which opened Friday, assisted by some of his colleagues.

Bishop Greene Wins Decision

Pittsburgh, Pa. Courier Sat. 3-15-47

PHILADELPHIA—After months of hectic court battles, Bishop S. L. Greene was given the right to preside over the First Episcopal District of the AME Church by a U. S. Circuit Court of Appeals last week.

The court dissolved the temporary restrainer granted Bishop David H. Sims, ordering a new trial, and giving Bishop Green jurisdiction over the District "from this moment."

The court ruled that Federal Judge George Welsh had no right to re-enter the original restrainer until it became an injunction. However, the complainant, Bishop David H. Sims, may have a chance

through an injunction or otherwise, provided he can show that he "has suffered irreparable damage, and that he has been severely harmed." Sat. 3-15-47

assignment as head of the Oklahoma Conference and the West African District.

Bishop Charges filed against Clayborn by a group of North Carolina pastors were withdrawn last week in a compromise which removed him from the area in advance of the conference session here. Sat. 5-3-47

Baber Retains Md. Rein

Bishop J. H. Clayborn of Little Rock, Ark., who has been acting as head of the Virginia and Carolina Conferences during Bishop Davis last December.

Drops Clayborn Charges

Carolina pastors were withdrawn from the post last week.

He has returned to his former

"First Duty"

10 Times New York, N.Y.

At Copenhagen, the Baptist World Alliance had wound up its meeting (the first since 1939) on a lofty note. The 5,000 delegates from 49 countries adopted a ringing manifesto: "It is our first duty to extend the rights of conscience to all people, irrespective of their race, color, sex or religion." August 18, 1947

But Negro delegates to the congress were not impressed: some of their white U.S. colleagues had grumbled about staying in the same hotels with them. So said Dr. Marshall L. Shepard, of Philadelphia, chairman of the National Baptist Convention U.S.A.'s Foreign Mission Board. Dr. Shepard threatened, unless an apology was forthcoming, to call upon 4,000,000 U.S. Negro Baptists to quit the Alliance.

Last week, after the convention was over, Dr. Shepard got his apology. Tennessee-born Dr. C. Oscar Johnson, 60, newly elected president of the Alliance, formally made amends for his white colleagues, said it was all a "misunderstanding."

Baptist Meet

Delegations Divide Into Separate Units

10 Bapt.

Leaders Pleased Over Accomodation Provided By Us

Atlanta Daily World
Atlanta, Ga.
Thurs. 9-9-47

By TASCHEREAU ARNOLD

Something unusual in the Baptist history in Georgia happened Monday night when Baptists leaving the city to attend their annual session of the National Baptists Convention Inc., in Kansas City, Mo., split up and boarded two Baptist Specials at the Terminal Station.

Thurs. 9-9-47

One group headed by Dr. L. A. [illegible], president, State Baptist Convention, left by way of the Seaboard railway on what was called "The Pinkston Special," and another group, headed by Rev. B. J. Johnson, pastor, Greater Mt. Calvary Baptist church, and Rev. A. Bell, pastor, Rice St. Baptist church, Marietta, traveled by way of the Southern railroad on the "Baptists Special."

Shortly after 5 p. m. delegates began to pour into the Terminal station and continued until about 7:30 p. m. The Seaboard pulled out at 6:30 p. m. and the Southern left at 7:30 p. m. The group headed by Dr. Pinkston had four Pullman cars and three day coaches, and the group headed by Revs. Johnson and Bell had three Pullman cars and and two day coaches. A check up revealed that both trains carried a fine delegation but more were definitely on the Seaboard train.

JEMISON SPECIAL

It was pointed out that the delegation would join the special train carrying Dr. D. V. Jemison, president, National Baptist Convention, in Birmingham, Alabama, and travel from there to Kansas City over the Frisco railway. Thurs. 9-9-47

Among the delegates leaving on the Seaboard were Rev. Huell J. Jackson, who will visit Detroit, Mich. before returning to the city, Revs.

Atlanta Daily World

W. M. Jackson, L. D. Lawson, A. M. Lampkin, D. A. Dixon, R. C. Calhoun, Augusta, H. M. Smith, L. J. Burt, P. H. Head, J. W. Adams, H. M. Hutchinson, M. L. Kinfi, A. Walter Williams, L. M. Terrill, L. A. Pinkston, M. J. Sherard, Macon, J. L. King, Spartanburg, S. C., W. W. Weatherspool, J. T. Dorsey, P. J. Dotson, J. R. Lovett, E. O. S. Cleveland, Savannah, J. H. Gadsen, Fitzgerald, R. L. Hill, LaGrange, J. H. Lockett, Mesdames N. W. Crawford, D. A. Dixon, L. A. Pinkston, W. W. Weatherspool, Annie Hudson, M. L. King, Bro. Charles Pinkston and I. P. Reynolds, Miss Inez Carter and M. L. Jackson.

10 Bapt.

HOT ISSUES ON SLATE

Among the delegates travelling over the Southern were: Revs. B. J. Johnson, A. Bell, J. J. Minor, P. L. Jones, A. L. Humphrey, M. Tate, Athens, A. L. Lowery, Augusta, E. D. James, W. W. White, C. N. Ellis, Y. L. Davenport, R N. Martin, L. S. Stell, C. Tuggle J. A. Couch, O. C. Woods, C. K. Steele, Augusta, N. T. Young, Augusta; C. N. Ellis, H. Lester, J. H. Walker, O. L. Jackson, B. L. Davis, D. J. Carter, P. R. Geer, and Col. A. T. Walden.

Thurs. 9-9-47

The delegation will arrive in Kansas City late this afternoon One of the big questions to be settled during the convention is the election of a vice president of the body. Also expected to come before the body is the question of segregation faced by Negro Baptists while attending the Baptist World Alliance in Copenhagen, Denmark. It was charged that certain white Baptists wrote the hotels in Copenhagen requesting them to deny Negro Baptist accommodation. Some Negro Baptists have expressed a desire that the continue its membership in the Baptist World Alliance.

Delegation in Tumult Over Vice-Presidency

10 Bapt.

Afro-American
Baltimore, Md.

Police Called; 'Revelation' Gives Post to Rev. Perry; 25 Stricken

9-20-47 Sat.

KANSAS CITY—Shouts, challenges, old-fashioned oratory, miscounted votes and general turmoil necessitating the calling of the police marked the two-day attempt of the Baptists to elect a vice-president during the 67th annual session of the National Baptist Convention, U.S.A., Inc.

The Rev. E. W. Perry of Oklahoma emerged the winner on Friday after the president, Dr. D V. Jemison, 71, of Selma, Ala., told the delegation that he had " a revelation from the Lord" that one of the two candidates should withdraw

Jackson Withdraws

The Rev. J. H. Jackson of Chicago, the other candidate agreed to step aside, and became the regional vice-president, a post left vacant with the elevation of the Rev. Mr. Perry. All other officers were re-elected with the Rev. U. J. Robinson of Ala., who was chosen to succeed the late Rev. J M. Nabrit as secretary.

The 15,000 delegates re-elected Dr. Jamison by acclamation on Thursday, but the attempt to do likewise with the vice-presidency ended in confusion, when supporters of the Rev. Mr. Perry and the Rev. Mr. Jackson tried to drown out each other.

Orders Hall Cleared

Speakers were challenged and shouted down by members of the audience who stood in the aisles and crowded around the platform. Dr. Jemison tried for an hour to get order, but the convention was in such disorder that he had to rule that the hall be cleared of all delegates.

Afro-American

When the hall was cleared, he directed all persons wearing $10 badges to return to the hall with supporters of Jackson going to the right side of the arena and supporters of Perry going to the left. Many of the delegates stood for lack of seats.

10 Sat.

Tellers Fail to Agree

Five tellers then counted each delegate wearing a $10 badge, but after two hours spent in counting the tellers reported to Dr. Jemison that they could not agree on who had won.

Bapt.

The nominating speeches, the voting and the totalling of the votes required seven hours. The meeting was adjourned and balloting resumed with the same amount of confusion all over again Friday morning.

9-20-47

Police Arrive

When delegates threatened to pull a microphone off the stage of the huge $6,500,000 Municipal Auditorium, police were called to clear the platform. After their arrival, the Rev. Thomas S. Harten of New York persuaded them to leave.

Baltimore, Md.

Appealing to the audience, he declared, "The police are here to clear the platform; we don't need them." The delegation agreed and the policemen left.

Order was then restored as the Rev. Thomas H. Sheldy Jr. of Detroit played "Just a Little Talk With Jesus" on one of the stage pianos.

Referring to the manner in which the Rev. Mr. Perry gained the vice presidency, Northern delegates objected to the steamroller methods used, and said they would issue an ultimatum threatening a split unless election methods were changed.

Delegates Become Ill

A bit of fright was thrown into the convention Wednesday when 25 delegates became ill with upset stomachs and indigestion. Some were suffering from food poisoning and heat exhaustion. Those who became ill had eaten breakfast in the dining room provided for delegates.

Three were sent to General Hospital No. 2 where they remained for several days. Others were treated in the first aid station at the auditorium. Those taken to the hospital were Mrs. Sara Reynolds of Norfolk, Va.; the Rev. T. R. Braggs of Omaha, and Mrs. Ida Shaw of Detroit.

Mrs. S. W. Layten of Philadelphia, president of the women's convention, was stricken with heat exhaustion Tuesday. She was unable to preside at a single session of her convention and returned to Philadelphia on Thursday.

3,000 Churches Enrolled

J. C. McLendon was re-elected president of the National Baptist Laymen's Convention. Dr. U. J. Robinson, secretary, said that 3,000 churches, district associations and state conventions are enrolled in the convention.

Other officers are the Rev. T. S. Harten of Brooklyn and the Rev. W. D. Carter of Pasadena, Calif., regional vice-presidents; the Rev. E. H. McDonald of St. Paul, assistant secretary emeritus; the Rev G. W. Lusane of Dayton, Ohio; the Rev. T. Moore King of Joliet, Ill., and the Rev. W. P. Whitfield of Jackson, Miss., assistant secretaries; the Rev. B. J. Perkins of Cleveland, treasurer; the Rev. Roland Smith of Atlanta, statistician; the Rev. T. S. Boone of Detroit, historian, and the Rev. J. P. Barbour of Chester, Pa., editor.

Dr. Jemison at present is almost blind. Because of this, he had to be aided to and from the speaker's stand and through the crowds during the session.

Convention Accomplishments

The convention voted:

To give $250 to the National Committee for a Permanent FEPC, $1,000 to the Southern Congress of Human Welfare, upon the suggestion of the Rev. Marshall Shepard;

bill and a fair trial by jury for all citizens.

The convention will meet in Houston, Tex., in 1948.

TERRELL GRADS PASS BAR—These three graduates of Robert H Terrell Law School in Washington recently successfully passed bar examinations in Arkansas, Virginia and Illinois. They are, from left: Elve A. Hancock, who will practice in Little Rock, Ark.; John O. Beaubian, in Alexandri,a Va.; and William C. Ritter, in Chicago. The latter two are natives of South Carolina. Mr. Hancock, a native of Arkansas is the brother of Arve Hancock, a Terrell Law School graduate and member of the District of Columbia bar, who will practice with him in Little Rock.

A Belated Denial

Daily World, Atlanta, Ga.

Dr. Louie D. Newton, President of the Southern Baptist Convention, on behalf of the officials of the World Baptist Alliance, makes an official public statement in which he denies the existence of any discrimination "suggested or practiced at Copenhagen on the part of hotels, public conveyances, boarding houses, private homes, or in the Congress" against Negro delegates and messengers. Sun.

Dr. Newton's statement is just the sort of thing American Negroes had hoped would be the situation at Copenhagen. It is the thing that they would have most genuinely appreciated the same day or certainly the next day after all of the bad publicity began to pour forth through the press and radio. We still think that the report has some small merit. But why should the officials in so large and important Congress as the World Baptist would flounder around exactly three months before giving denial to a thing which now has branded Americans in every country of note in the world. 10-19-47

Even now, however, we are so proud to know that it is not true that we are willing to forgive them for the delay. Nevertheless, our minds like so many others, we should think, are full of doubts. For either the Negro Baptists were out trying to pull off a publicity stunt, which we think most unfortunate for sober Christian leaders, were mistaken in their charge of discrimination, or else the whites who three months after come forward to cover up what appears more and more to them an unfortunate and uncharitable exhibition of Christian brotherhood to their black brethren.

Head Of Southern Convention Says Segregation Not Even Suggested

Chicago Defender, Ill.

By JAMES L. HICKS

WASHINGTON — (NNPA) — The Baptist World Alliance last Thursday denied that there was discrimination against colored delegates to the World Baptist Congress held in Copenhagen, Denmark, July 29 to August 7.

The administrative committee of the Alliance made public a review of the entire situation, conducted by the Rev. Louis D. Newton of Atlanta, president of the Southern Baptist Convention, in which he found no discrimination "suggested or practiced" at Copenhagen on the part of hotels, public conveyances, boarding houses, private homes, or in the Congress.

Dr. Newton's report was in direct conflict with statements made by colored delegates to the Alliance in Copenhagen, who threatened that colored Baptists of the United States would withdraw unless Alliance leadership apologized for the discriminatory treatment colored delegates received.

Criticizes Press Sat.

In his report Dr. Newton quoted from various newspapers which had carried the charges and made the counter charges that the newspaper reports were erroneous.

Both the Rev. William H. Jernagin, president of the Fraternal Council of Negro Churches in America and the Rev. Marshall Shepard, Recorder of Deeds of the District of Columbia and pastor of Mount Olivet Baptist Church in Philadelphia, denied statements attributed to them by newspapers, according to Dr. Newton.

Dr. Jernagin admitted he had been interviewed on his return to the United States, Dr. Newton said, but stated that the published report of the interview was at variance with the statements he made to the reporter. 10-19-47

Statements attributed to him in newspaper reports were branded by Dr. Shepard as "absolutely untrue."

No Apology Made

Dr. Newton also said his investigation disclosed that no apology had been made to Dr. Shepard in behalf of colored Baptists as had been reported in newspapers.

Attention was directed by Dr. Newton to published statements allegedly made by Dr. G. L. Prince, president of the National Baptist Convention, unincorporated, that Dr. William Marshall, a white minister of Brownwood, Texas, was the writer of one of the letters requesting segregation of colored delegates to the Alliance meeting.

To refute these statements Dr. Newton referred to a statement attributed to Dr. Prince during the convention of the unincorporated Baptists in Little Rock, recently, in which the latter was quoted as having said, "There was no discrimination of Negro Baptists in Copenhagen. We were treated as brothers."

Denies Jim Crow

Findings of Dr. Newton were:

1. In the light of his report that insofar as was observed there was no discrimination on the part of hotels, conveyances, boarding houses, private homes, or in the Congress.

2. Three colored Baptists were elected to official posts in the Alliance.

Regret was expressed that the charges made in the press and over the radio were withheld until the Congress had adjourned and virtually every delegate had left Copenhagen and that the papers identified in the report were willing to publish such serious charges without now being able to produce the evidence upon which they were based.

Major Douglass Hall, an Army chaplain, who attended the Alliance meeting, last Friday reiterated the charge that "colored delegates to the convention were segregated and discriminated against, whether they know it or not."

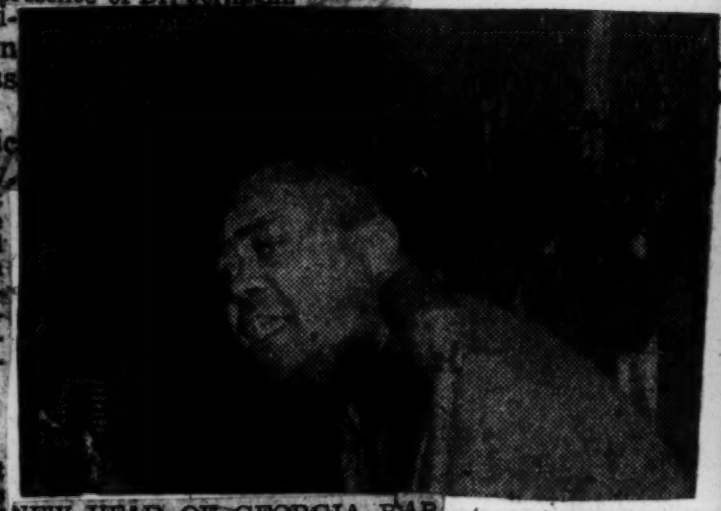
Dr. Newton said he had written Hall and asked him to produce the evidence which had led him to charge discrimination but he had received no reply to his letter.

Letter Late Sat.

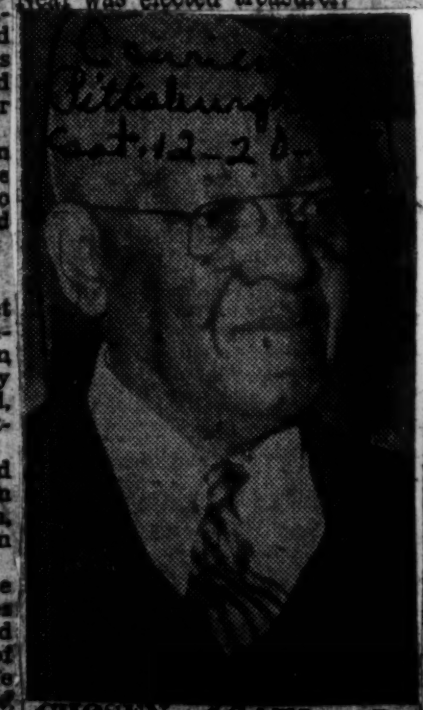
Major Hall said he had not yet replied to Dr. Newton's letter because it had been sent to him in Germany and had only recently caught up with him here. He said, however, he would answer the letter. 10-18-47

Major Hall added that he could not understand why Dr. Newton had "waited until he got to Atlanta, Ga., to investigate discrimination which occurred in Copenhagen."

Major Hall said he had seen the letters written by white delegates requesting segregation of colored delegates and that he had copies of the letters in his possession. He added that the man who handled all the billeting of delegates at the Congress had told him that colored delegates had been systematically segregated in the billeting. This was told him, he asserted, in the presence of Dr. Jernagin.



NEW HEAD OF GEORGIA BAPTIST GROUP—William Holmes Borders, pastor of Wheat Street Baptist church, is the newly elected president of the Georgia Missionary Baptist and Educational Convention, at its annual meeting held last Tuesday, Wedesday and Thursday, November 11, 12 and 13. The Rev. Mr. Borders, elected without opposition, succeeds Rev. R. C. Crouch, president emeritus, who was retired to inactive service. Rev. N. C. Conner, pastor in Savannah, was elected vice-president. Rev. Wm. Hall of Macon was chosen secretary, while the Rev. C. F. Neal was elected treasurer.



CHOSEN AGAIN.— Dr. D. V. Jemison, president, National Baptist Convention, Inc., was re-elected president of the Alabama Baptist State Convention in its eightieth session in Anniston, Ala. Dr. Jemison has headed the State body for more than twenty-five years.—Sockwell Photo.

10 1947

Baptist Delegates Off To Europe.

Mrs. Annetta Officer, 2114 Missouri Ave., E. St. Louis, Ill., Mrs. Hattie Wells, 1203 West Stoughton St., Urbana, Ill., and Mrs. Gertrude Rush, 1160 W. 13th St., Des Moines, Iowa, are shown shortly before boarding the Pan American World Airways Clipper America at La Guardia Field (July 23) bound for the World Baptist Alliance Congress which will be held in Copenhagen, Denmark July 29-Aug. 4th. Mrs. Officer is the president of the Illinois Baptist Convention, Mrs. Rush the attorney for the National Baptist Woman's Convention, while Mrs. Wells is the president of the Woodriver, Ill., chapter which is over 100 years old.

Corrects AP Pub. 8-7-47

Dear Sir: (10) Pm, Georgia

On July 29 you printed an AP dispatch from Copenhagen to the effect that "several Copenhagen hotels and many private homes have refused to house Negro delegates to the seventh congress of the Baptist World Alliance the Rev. Baumgaard Thomsen, chairman of congress housing committee, says."

I am glad to correct this misunderstanding and am able to state that it was based upon misleading information in the Danish press. The secretariat general of the Baptist congress confirms that no hotels have declined to accept Negro delegates who all without difficulty were housed in hotels or as guests in private homes. The housing committee of the congress following publication of the misleading news was swamped with invitations from Danish homes who wished to put up Negro delegates as guests.

C. H. W. HASSELRUS,
Director, Danish Information Office

(10) New York 7-14-47

Baptist

The American Pattern

Atlanta Daily World

Negro delegates are running into difficulties at the meeting of the World Baptist Alliance away over in Copenhagen, Denmark. They complain that the white Baptist delegates of America have made it difficult for them to secure suitable and adequate accommodations at local hotels there because they have passed the word along to hotel keepers that they do not wish to share accommodations with Negroes.

(10) Atlanta Ga. Thurs 8-7-47

That is the American pattern. It is the same everywhere, whether it is in the Army, the Navy, in the church or civic life, in the North or the South, the dominant note of prejudice and proscription is the sure way to overrule every other instinct of fairplay and justice. If America could solve the problem of color prejudice it could at once assume leadership for the whole civilized world. She would become the undisputed moral leader in the vanguard for a better world, based on the Fatherhood of God and the Brotherhood of man. But, until prejudice is ruled out of the public conduct of Americans, our prestige is going to trail and our influence is going to be minimized to such a point that any second-rate Nation, willing to practice Brotherhood, will capture the leadership which rightly belongs to an otherwise great nation.

In the recent happening at Copenhagen, we are doubly hurt because there we have the highest representatives, spokesmen and preachers of the Christian religion, practising such hate. That is the reason why it is so terribly difficult to sell the Christian religion to the world. In America and in other parts of the globe people, more than ever, are beginning to doubt the efficacy and the indispensability of religion and the church. They charge that the church harbors people who commit all sorts of wickedness in its name. They cannot see how their lot can be materially or morally changed by becoming allied with such organizations. Racketeering, some charge, is eating the heart out of the church as it is secular institutions. And we wonder is this threatening distrust in the church not caused by such behavior as was evidenced against Negro baptists at Copenhagen?

Weatherspool Writes Of Opening Of Alliance

(10) Atlanta Ga., Wed. 8-6-47

BY W. W. WEATHERSPOOL

A big attraction in this part of the world at this time is the great meeting of Baptists gathered in a congress from around the world. This city is aflame with spiritual Christian emotions.

Using as its theme, The World Responsibility of Baptists- the Baptist in this meeting have set a new pace in Europe today. They have told many stories of persecution, imprisonment and hard ships, and yet, they are on the upward move.

Rushing crowds press their way into the convention hall where the meeting is being held. Cameras are clicking and flash bulbs flashing. Photographers are moving all about while newspaper reporters are busy catching notes.

The gravel sounds on the minute with Dr. W. O. Lewis, general secretary, London, England, presenting the interim president, Dr. C. J. Tinsley of Australia.

Following a rendition of "Praise God from Whom All Blessings Flo" by the Danish choir, Dr. Theodore F. Adams offered prayer.

In extending remarks of welcome Kund Kristensen, Prime Minister of Denmark, said: Tues 8-5-47

"It is great joy to me on behalf of the Danish people to welcome you from all lands. It is agreat priviledge to us here in Denmark to get in touch with you. After long seperation, we hope happy remembrance of your stay in Copenhagen will linger with you. It is important for organizations and individuals to have binding ties of friendship.

"We need one another. People should try to live together as good neighbors and on good terms for good fellowship. Christianity is the foundation upon which the nations must build to live in the midst of this present day tension. Christ is proclaimed by different denominations and different churches. Faith is absolutely needed for fellowship."

Mayor of Copenhagen, H. P. Sarensen, told the assembly that his city had prepared for 1700 delegates but discovered that there were actually 5000 in attendance.

Bishop H. Frigsang, of Copenhagen, declared that the pre-immenent question of the world today is that of how are we to win peace. "Christianity must be wide enough to include those who gather about Christ. We must unite on the common front to fight for justice and mutual understanding," asserted the Bishop.

Remarks were also made by Principal Johannes, Norgaard, president of the Danish Baptist order.

Dr. J. C. Tinsley, president of the Alliance accepted the greetings.

A message of greetings from the king of Denmark, King Fredik the Ninth. President Truman also sent a message to the Alliance.

Russian Baptists could not be present but sent a message of greetings. Fineland also extended greetings. Tues. 8-5-47

Following the extended roll call flags of the many nations were unfurled.

Dr. G.L. Prince, of Galveston, Texas, and Dr. W. H. Jernagin, of Washington, D. C. were named nominating Committeemen.

A large numeber of Negro Americans were in attendance at the Alliance.

Danes Rebuff U. S. Hate, Open Homes To Negroes

COPENHAGEN, Denmark. — (ANP)—More Danish homes were opened last week to Negro dele-

Wed. 8-13-47

M.S. reports of white American congress of the Baptist World al- the Negro Baptist Alliance, following a move by U. S. accommodation of Negro delegates. Dr. Marshall L. Shepard, of St. Louis, the newly elected president of the World Baptist Alliance, expressed a willingness to apologize for the racial hatred here against Negro delegates in the form of a statement from the combined group of Negro Baptist delegates to the newspaper Berlingske Aftenavis. White vice-president. Dr. J. C. Tinsley, of Australia, also accepted the apology and hope the Negro Baptist would not withdraw from the Alliance. The letters urging segregation against Negroes were written by U. S. delegates to the seventh Baptist World Alliance, writing letters to Danish hotel owners protesting the racial hatred here against Negroes.

by a few individuals who were not representative of the organization, he said.

Other than comments from a few Danish hotel proprietors, who admitted receiving letters from white Americans who protested living in the same hotel with Negroes, the Danish hotel association denied officially that there was any discrimination against Negroes.

Meanwhile Danish citizens here threw open their doors of their homes to Negro delegates in such great numbers that Negroes found more housing accomodations than they needed. Speeches by the Danish premier, Knud Kristensen, and Lord Mayor H. P. Sorensen, deplored racism. "The world needs goodness," said Bishop H. Fugisang Damgaard, primate of the Danish Luthern church.

A message from President Truman was read to the vast throng of Baptists assembled in Copenhagen's huge hall here, stating "the world today is desperately in need of positive action by the forces of good will and cooperation as it searches for a formula for lasting peace. By gathering together for the discussion of worship in an atmosphere of fellowship and brotherly love," he said, "the Baptists here are symbolizing the hope of mankind for a brighter tomorrow."

Want Your Church Filled? Then Get a 'Rhythm' Choir

LOS ANGELES—Pastors who want to fill their churches can well take their cue from the St. Paul Baptist Church here, where it takes five policemen to hold back the crowd seeking to hear the church's 203-voice Echoes of Eden Choir

The choir, directed by J. Earle Hines (no relation to the orchestra leader), has few members who can read music. So powerful is its primitive rhythm that six nurses are required to administer to worshippers who get too wrought up, and around 18 members are added at each service.

Recordings Sold Out

Seventeen States now hear the choir in its weekly radio broadcast and its first two recordings, made two monthe ago— "Yield Not to Temptation" and "I'm So Glad Jesus Lifted Me"—were sellouts.

Said Choirmaster Hines:

"We don't sing to entertain. We sing to lift. I tell my folks that they have to feel the spirit inside before they can sing it out."

AMERICANISM AND RELIGION SPOILS THE PARTY

St. Louis, Mo.

Word has been received here that Negro delegates to the Baptist World Alliance, currently in session at Copenhagen Denmark, have issued a public statement threatening to withdraw from the Baptist denomination because of mistreatment imposed upon them by the white American delegates.

In its statement, the Negro group protested strongly the delegates carrying the American race prejudice in one hand and the white man's religion in the other to the hurt, discomfort and disgrace of men and women of color attending this meeting.

This sort of conduct on the part of the American white delegates may boost their ego, say, up to a hundred. But, to our way of thinking it lowers their religion to zero in the eyes of the thinking people of the world.

Then too, if the elements of religion had no place in a gathering of so many people of the many races, creeds and national origins on an occasion of this sort, surely the principle of humanity would have found a place to function. Especially is this true in view of the condition in world affairs as they exist today.

We imagine that denunciation of the Communist and the people of Russia as Atheists and believers in the devil and all of his works claimd a great deal of the attention of the delegates. But if the devil has any more hold on the Communists than he has on the Baptist group which ostrisized their bretheren because of their color and race, then we agree that the Communists are in a Hell-of-a-fix.

It is a sad commentary that we note here that the Americanism's religion had to show its cloven hand and spoil the party.

In connection with this story there seems to be a bright spot in as much as Dr. C. Oscar Johnson was elected president. We shall await a statement from him on this matter.

There is absolutely no place for a back-door, balcony, segregated status in the truly Christian community. It is either brotherhood, with total equality, or it is a hypocritical, patronizing, condescending type of association, which strikes far beneath the Christian ideal. Our brethern were assured, before leaving this country, that they would receive every accommodation and courtesy that was given other delegates to the Alliance. We do not feel that the unchristian conduct of those who caused the embarrassment of our brethern, represents the entire constituency of the Alliance, but we feel that the Alliance is too weak for our membership, until a Christian majority can so manage the arrangements of the meetings, that an unchristian minority cannot create hmiliating experiences for its Negro members.

Christian leaders, as a whole, are lagging hopelessly behind leaders in sports, industry, and theatrical circles in the matter of accepting Negroes on a plane of total equality. The Christian church, whose major business is to promote love, goodwill, and true brotherhood, must quicken its pace to outdistance other movements, or its preachments shall become the joke of this generation. We cannot consistently pray "Thy Kingdom Come" with our lips, and beat back the approach of the Kingdom with our attitude. We cannot claim "Our Father which art in Heaven" without recognizing our brother who is on earth.

We feel that the only honorable course for Negro Baptists in the United States, is to withdraw from the World Baptist Alliance, and recognize the organization as "The World White Baptist Alliance," until such a time that we may be accepted as brothers, with status of total equality.

Negro Baptists Ask Apology For Bias at World Parley

COPENHAGEN, DENMARK

American Negro churchmen announced through the press they would recommend withdrawal of the Negro Baptists in the U. S. A. from the Baptist World Alliance unless Alliance leaders apologized for the treatment of Negro delegates here.

It was estimated that there are 4,000,000 American Negro Baptists.

The Negro leaders, who left Copenhagen for Amsterdam by air Monday after delivering their statement to the newspaper *Berlingske Aftenavis*, accused other delegates to the seventh Congress of the Baptist World Alliance of "disgraceful behavior."

It said other delegates had informed Copenhagen hotel keepers they did not wish to share accommodations with the Negro delegates.

The joint statement was issued by a group which included Dr. Marshall L. Shephard of Philadelphia, President, and Leonard L. Carr, also a Pennsylvanian, vice president of the American Negro Baptists.

The statement demanded an apology from other delegates who, it said, attempted to impose their views of segregation upon the Danish people.

"We know the Americans," the statement said, "They always try to do us harm. But we will win. They are bound to lose."

BAPTISTS OFFER APOLOGY

Alliance Head Calls Slur on Negroes a Misunderstanding

COPENHAGEN, Denmark, Aug. 6 (UP)—Rev. C. O. Johnson of St. Louis, Mo., newly elected president of the Baptist World Alliance, said today that the protest the United States delegation made to the recent Baptist Congress here requesting segregation of Negro members resulted from a "misunderstanding."

Dr. Johnson said he would apologize to the Rev. Marshall Shepard, spokesman for 4,000,000 American Negro Baptists, and a delegate to the congress. Yesterday, Dr. Shepard strongly criticized the attitude of the United States delegation and announced that he would recommend separation of American Negro Baptists from the world organization.

Dr. Shepard said that Danish hotels had been informed that white members of the delegation were unwilling to live in the same hotel with Negroes.

Dr. Johnson said that letters to the hotels were written by a few individuals who were not representative of the organization and he hoped that Negro Baptists would not separate from the organization.

BAPTIST LEADER SCORES WORLD BAPTIST ALLIANCE FOR JIMCROW PRACTICES

MEMPHIS, TENN.—(SNS)—The Negro Baptist of the United States of America view with humiliating alarm, the unchristian treatment of our brethern in Copenhagen during the session of the World Baptist Alliance.

It is most discouraging and disconcerting, when Christians are accepted into membership, and invited to meet an organization, and find members of the group who preach brotherhood with their lips, and harbor hatred and prejudice in their hearts. We feel that any so-called Christian group which practices discrimination against members of the group, is unworthy to be called Christian.

Baptists Back From Europe Tour

NEW YORK —(NNPA) —Sixty-one Baptist preachers and lay representatives and their wives returned last Saturday from Cannes France, on the Gydnia-American Line motorship Sobieski from attending the convention of the Baptist World Alliance held from July 29 to August 7 at Copenhagen and a tour of Palestine and European countries.

The Rev. William H. Jernagin, Baptist pastor of Mount Carmel Church, Washington, who headed the group, said that some of the white delegates to the meeting of the alliance tried to persuade Copenhagen hotel men to exclude the party because of their color. Protesting the convention being excluded, Dr. Jernagin was widespread among the Danes, he said.

American delegation held the Holy City attend- and Arabs, at which a as adopted strongly e aspirations of the homeland in Palestine. ving Dr. Jernagin was s. Cordelia James Jer- his wife, Mrs. Co- nagin

Baptist Publishers List $434,142.91 In Business

Pittsburgh, Pa
10 Courier

LITTLE ROCK—(ANP)—In the presence of thousands of messengers gathered here in Little Rock, Henry Allen Boyd, secretary of the National Baptist Publishing Board, a $1,500,000 plant located at Nashville, submitted the fifty-first annual report of this world-wide known printing, publishing and manufacturing institution.

He was presented by the Rev. J. B. Ridley, pastor of the Mount Olive Baptist Church in Nashville and chairman of the board. His report was in book form and was distributed. Sat. 9-13-47

In the report on the inside first cover is a picture of the six foot three inch statue of the late R. H. Boyd, made by a celebrated sculptor, cast in bronze, weighing 1,000 pounds, which is located in the northeast corner of the administration building, and which was unveiled at a ceremony on Sunday, March 16, of this year.

MILLION IN CIRCULATION

The report showed a circulation for the past fiscal year of religious tracts, literature helps and publications that averaged more than 1,000,000 a month. Sat. 9-13-47

It also showed that the plant transacted business during the fiscal year that closed July 31 amounting to $434,142.91. The same report carried in it a story of the Sunday School Congress that held its forty-third annual session in Detroit June 4-8.

Church Worker Heads Special Worship

Defender 10
Chicago, Ill.

KANSAS CITY, Mo. — At the National Baptist Convention Inc., recently held here, Mrs. Lula Mills Haynes of Chicago, conducted a special worship service. Sat 9-27-47

A teacher and speaker, Mrs. Haynes, is the first Negro Baptist to serve on the Church Federation's Laboratory School Board. She is a graduate of the school. In Chicago, she directs missionary education at Olivet Church, heads the women's auxiliary of the Illinois convention, and directs visual aids in the Sunday School and BTU.

Cleveland Pastor Stopped at Speakers' Platform

Afro-American 10
Baltimore, Md.
Sat. 8-23-47

Dr. W. H. McKinney Had Planned to Talk on Hotel Controversy But News Leaked Out

By DOUGLASS HALL

COPENHAGEN, Denmark — There were quite a few speeches made at the Baptist World Alliance Conference which just closed its session here, but this article is about a speech that was not made.

The speech was on the race question and was scheduled to come at a time when the hotel controversy was at its height.

Of course, no person would dare take the subject off the printed program, so the next best thing was done. They took the speaker off.

Substituted for Dr. Mays

The cheduled speaker was Dr. Benjamin Mays, Atlanta. He was to speak on "The Color Bar in the Light of the New Testament."

Dr. Mays was unable to attend the session, so he asked Dr. W. H. McKinney of Cleveland to speak instead.

It seems that in the meantime Dr. McKinney had had a few personal contacts with the "color bar" while attending the conference, and when en route—the kind that you do not find in the New Testament. Sat. 8-23-47

Hit at Other Delegates

So the good pastor decided that there was no harm in injecting a bit of local color into his speech and sat down and scribbeled a few lines that would be used:

"It becomes painfully obvious just how superficial our convictions are on the subject of brotherhood and fellowship, when we realize that in this great international gathering there are those, yea, even here, who take their prejudices and patterns of segregation along with them, and resent being housed in the same hotels with colored persons of the same faith and order."

Now Dr. McKinney told me that he alone knew that he intended citing local conditions.

To prove this, he held up a piece of paper, together apart from his printed speech. "I wrote this in onghand just a short while before I was to speak." he declared.

Few Minutes Were Enough

"A few minutes before," that was enough. Anticipations of that kind travel fast.

A lot of persons who were afraid that the race question would be aired began buzzing, and when Dr. McKinney ascended the platform to deliver his address, he was told that "somebody else was taking his place."

Another thing that did not help the cause of Dr. McKinney in getting on the speakers' platform was the fact that the previous day he gave an interview to the local press.

Among other things, he stated, "Unfortunately, it is still very difficult for colored persons in the Southern States, where they are still segregated in movies, parks, and seats in buses and trains."

Excerpts Circulated About

Still another thing that perhaps Dr. McKinney did not know. He turned his speech over to a convention secretary to type. I heard excerpts of it long before I read it. Here are a few:

"Jesus Christ made no detours when he came face to face with racial barriers . . . the religion of Jesus Christ transcends all barries which separate man from man be they social, cultural or religious. Sat. 8-23-47

"One star may differ from another in glory and one may differ from another in physical appearance, but basically, they are the same.

"We find in all normal human beings the same number of fingers, toes and muscles. There are long and round-headed men, as well as idiots and geniuses, in all racial groups. . . ."

Father of All or of None

"God is the father of all or He is the father of none. If the life of a white child is sacred, then the life of the very blackest colored child is sacred also. . . . God has no stepchildren!

"The truth is that the racial lines are more tightly drawn in the church than in many other areas of life.

"Labor, commerce, trade, entertainment, sports and science have broken through artificial lines which separate God's children from one another.

"Our world too small for the existence of color prejudice. It has become a great challenge to the unity of the nations and the peace of the world.

"The Christian Church has the answer to this problem, but she must save herself from it before she can bless the world."

The Homecoming Celebration for Rev. W. W. Weatherspool was prepared under the direction of the following committee chairmen: Mrs. Ethel H. Harvey, program; Mrs. Olive Bolden and Georgia Brewer, refreshments, Mrs. Gladys Taylor and Mrs. Myrtle Googer, hostess and Mrs. Carrie Connally, decoration.

Weatherspool Welcomed Home

Atlanta Daily World
Atlanta, Ga.
Sat. 9-6-47

BY MARION E. JACKSON

A rousing and impressive homecoming celebration welcomed Rev W. W. Weatherspool, pastor of the Mount Olive Baptist Church, Harris and Butler Streets, back to the Gate City, Thursday night, September 4, after an 18,00000 miles trip to Asia skirting Africa and Europe, where he attended the World Baptist Alliance in Copenhagen, Denmark.

Prior to the trip to Copenhagen, for the Baptist Alliance meeting, Rev. Weatherspool had embarked from New York City on the S. S. Marine Perch on June 26, sailing to Genoa, Italy. In company with several other Atlantans, Rev. and Mrs. William Holmes Borders, Rev. L. M. Terrill, Rev. Roland Smith, Rev. C. N. Ellis and Mr. Irwin Favors., Rev. Weatherspool traveled on to Marseille, France, where the party trekked to Africa for a pre-Alliance tour of the Holy Land.

Touring the countries of Galilee Samaria and Judea, into the Holy Land, Rev. Weatherspool finally reached the cradle of history and the birthplace of Christianity, where he viewed the Sea of Galilee Nazarth, Jacob's Well, Jerusalem and Palestine, Dead Sea, Mt. Carmel and the River Jordan.

The tribute paid Rev. Weatherspool by members of his congregation and public-spirited citizens who listened intently to his travelogue based on the social, political and economic trends in Africa and Europe ,featured invocation by Rev. Stephen Berry: welcome address by Miss Miriam Harris, a musical selection by the Butler Street Choir and a welcome address by Mr. C. A. Scott, editor-publisher of the Atlanta Daily World; expressions by Rev. J. T. Dorsey and Rev. A. M. Lampkin. Rev. A. G. Davis was master of ceremonies

SPELLBOUND MESSAGE

Rev Weatherspool held the gathering spellbound as he related pertinent facts regarding the economic and political situation in Africa and Europe. Sat. 9-6-47

He told his audience that "Many Europeans feel that war between have never know is the order of the day. These ragged, wretched people look to American for some leadership and aid. Through, UNRRA to a great deal, the people found this aid, but now the people are desperately needing everything again." Atlanta Daily World

AREAS RECLAIMED

On the controversial Jewish question, Rev. Weatherspool hailed the work of Jews in reclaiming vast areas of the desert through irrigation and modern agricultural techniques. He told the audience that "The Jews are looking for a national homeland. They have lost faith in England. The Jews have the greatest fortitude and determination of any people I know. They will face death, are trained to face their beliefs. Through their Communion, they have transformed the desert in gardens and farms. They will fight to keep them. The Jews look to America for some help and leadership. They were won to us by UNRRA and other helpful agencies.

On the segregation issue . . . the people generally discussed the issu statically received him. A humorous incident of their trying to see Weatherspool told the congregation mall potion of Southerners opposed his color would come off, brought "On the whole, the people of Den- equal facilities for Negroes I am gales of laughter. mark are the most hospitable and identified them. Sat. 9-6-47 cooperative of any I have ever met. Rev. Weatherspool preached dur- They would go out of the way to ing the Alliance at Hjorring and give your service. Everywhere, they Copenhagen. At Copenhagen, cheerd and applauded us with were submitted by Shanghai, China sincerity one will know only few Rio de Janerio, Brazil, and Winnipeg, Canada. The incident of segregation Hjorring, he spoke at a banquet, times. The next meeting will not come up in the meeting where the guests, all Danes, enthu-

WIDE TRAVEL
The minister visited Brussells, Belgium and Paris, France enroute to the United States. Bids for the World Baptist Alliance

A STORMY ELECTION MARKS BAPTIST MEET

St. Louis Argus, Mo.

KANSAS CITY—(NNPA)—The sixty-seventh annual session of the National Baptist Convention, U. S. A., Inc., elected the Rev. E. W. Perry, of Oklahoma City, as vice president in a surprise compromise move last Friday afternoon. About 15,000 were in attendance. The Rev. J. H. Jackson of Chicago agreed to step aside and allow the Rev. Mr. Perry to go to the higher position with the Rev Mr. Jackson taking the regional vice presidency, which the elevation of the Rev. Mr. Perry left vacant.

8-19-47

The feeling of the delegates evidently was that in view of his twenty-eight years of service to the convention and his seniority, the Rev. Mr. Perry was entitled to the position.

Dr. D. V. Jemison of Selma, Alabama, president of the convention, apparently shared this view as he offered the suggestion when the convention opened Friday that Thursday's balloting be accepted.

Count of this vote on which tellers failed to agree was never made public, but it was indicated by Dr. Jemison's remarks that the Rev. Mr. Perry had made the best showing, even in spite of the discrepancies of the teler's figures.

Dr. Jemison went into a conference with the two candidates and the tellers, following which the compromise was announced. The convention then cheered the Rev. Mr. Jackson for his sacrifice.

All other officers were re-elected, with the Rev. U. J. Robinson of Mobile, Ala., who was chosen by the board to succeed the late Rev. J. M. Nabrit as secretary, being approved by the convention.

A stormy session was involved in the election of the vice president at large who in general succeeds the president. The first count of the tellers took two hours and resulted in disagreement by as much as 100 to 200 votes. Dr. Jemison adjourned the meeting until Friday following shouts of No! No!

The nominating speeches, the voting and the totalling of the votes required seven hours.

Houston, Tex., was chosen as the site for the 1948 convention.

Baptists

2nd 'Nazi' Invasion Blocked by Danes

Afro-American
Baltimore, Md.
Sat. 8-23-47

Many Delegates Stood Back Fearing Reprisals After Return

By DOUGLASS HALL

COPENHAGEN, Denmark—The four million colored Baptists in America who invested about a quarter of a million dollars so that they might have ample representation at the World Baptist Alliance, which met here last week, have a right to know how well their money was used.

For more than a week I sat through many conferences, heard many speeches, shook many hands and all the time I kept looking at that very large delegation from the colored people of America. My heart kept leaping with joy, for this country needs colored faces. It needs those from America especially, because there is not a group of persons more sympathetic toward the plight of the colored Americans than the Danish.

Danes Ready to Take Up the Fight

Long before the conference the Danish press had been preparing its readers for the arrival of colored persons. It also had given them as much as it could, a word picture of the racial problem in the States. The people here were sympathetic, ready to accept the colored peoples with open arms. They were even ready to fight any foe that encountered them.

Then came the American Baptists wearing a Cross and singing a song of jim crow and race hate, demanding separate hotels, walking away from tables where colored delegates were seated, sowing seeds of rumors to whoever would listen.

And what a place to try to sow the seeds of racial hate. I could have told them that this country did not have the proper "human soil" to nurture race hate.

These people have not been freed so long from the clutches of Hitler's occupation. These people suffered through cold, foodless, fuelless winters because the world took to so long to speak up to a little man from Berlin who was running amuck on the race question.

Wanted Democracy, Not Hatred

By telephone and telegram, from the pulpit and over the radio, from the taxi driver to the Lord Mayor, himself, the Danish people spoke up!

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They denounced those persons who were importing race hate to their country. They made it clear that they expected the American Baptists to bring Christian democracy to their little country and not a "jim-crow" way of life for persons who happened to be another color or race.

The Danish people told the American Baptists that this was not the time or place for such a thing. They pointed to the different races gathered here for the purpose of religious fellowship.

Almost every race on the globe was represented. Some of the delegates had to defy autocratic governments to get here. Most of the peoples came from countries that were so badly destroyed that in them life is almost impossible. All they have heard for years was race hate . . . race!

Awaited Action From Victims

And persons from Finland, Scotland, England, China, Africa, Cuba, South America—all spoke out on the color question. Never was the time better for action. I sat back and waited for action—action from the representatives of the colored people of America. The press waited. The Danish people waited. The world waited.

My curiosity got the best of me. I stopped the Rev. Roland Smith of Atlanta, a member of the resolution committee, and asked him what was being done. He was evasive and curt . . . and almost insulting. He said that they had a "general resolution." I pressed him. He seemed concerned, reached in his pocket and showed me a copy of it.

I made no comment. He seemed proud of it. I didn't want to spoil his pleasure, especially when it seemed that it would do no good anyway. So I walked away and grumbled to myself that "just another good opportunity was wasted."

Too Many Feared Repercussions.

I talked to several other ministers. They were very nice and intelligent. I enjoyed their company, but when I approached the race question it seemed that suddenly we were shifted to blackest Georgia and that a hooded mob was waiting for any whispered comments.

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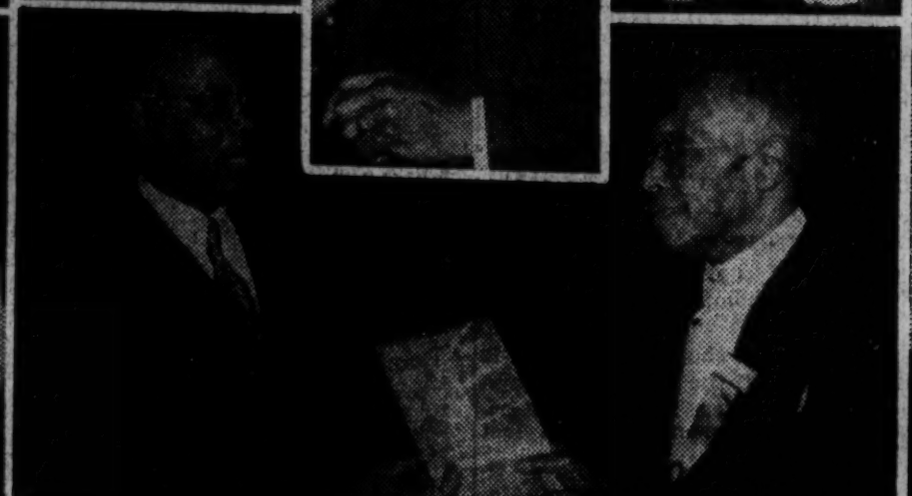
One of them said, "The Southern Baptists won't like for us to push this race issue too much. You see they are planning a colored Baptist seminary that will cost millions and if we rub them too much they won't give us the money."

Another spoke up, "I haven't finished paying the mortgage on my church and if I get tangled up in this race business I am sure they will foreclose the mortgage."

I heard no more. I just wonder whether that is why the Baptists of America sent their leaders over here. If so, they could have been just as effective by staying at home. And what is more, that money would have gone a long way in paying off a mortgage or building a seminary.



Pittsburgh, Pa. Courier Sat. 6-28-47

Baptists Meet on West Coast—

Between eight and ten thousand ministers and laymen from all parts of the Nation gathered in Oakland, Calif., for the forty-second annual session of the National Sunday School and Baptist Training Union Congress, where Dr. William H. Jernagin of Washington, D. C., president of the body, issued a challenge to the delegates on the "task of Christian leadership in a world community." Sessions were held in the City Auditorium. Extreme left: The Sallie Martin Singers of Chicago at the Pre-Congress musicale. They are, left to right: Dorothy Simmons, Julia Smith and Cora Martin. Bottom, center: Dr. A. Wendell Ross, left, general chairman of the entertainment committee, president of the California State Baptist Convention and pastor of Adams Boulevard Baptist Church of Los Angeles, presents a new book to Dr. Jernagin, right, at the pre-Congress Musicale. Extreme right: Mrs. W. H. Jernagin, right, wife of the congress president, receiving gifts of flowers and packages from Mrs. James Lunley, director of Young People's work for the California state convention. Youngsters, Fern Dade and Shirley Williams made the actual presentations as the congress opened. The panel of photos, upper center, shows, from left to right: Dr. J. H. Brown of Chicago, president of the Illinois State Convention; Dr. J. H. Jackson, pastor of Olivet Baptist Church in Chicago, and Dr. E. C. Estelle of Dallas, Texas, assistant director of the congress meeting. They played prominent parts in the affairs of the huge meeting.—Photos by E. F. Joseph. Sat. 6-28-47

Delegates To Baptist Alliance Sail Pleasantly Toward Holy Land

Atlanta, Ga. Daily World 10

Fri. 7-11-47

By W. W. WEATHERSPOOL

ON MARINE PERCH—At Sea — (Delayed)— For seven days we have been at sea. Our ship has glided over placid waters. We have encountered rains, light winds, pleasant days and nature's greatest attraction— a sunrise at sea. This sight is most marvelous as one moves across the face of the deep.

Time has changed on us three times. We are still sailing slightly to the Southeast going toward the Azores. Now we have entered the islands.

To our surprise we are touching the Azores where the Portugese float by our boat in little boats with many souvenirs. There are twelve islands that make up the Azores.

From here, we will go to Lisbon, Portugal; then on down by Gibratar where we can view Africa and look on Europe as we drive for Genoa, Italy.

If sailing still goes well, we will get into Genoa on July 8, from there we will embark on a Greek steamer to cross the Mediterranean Sea and go into Palestine. Fri.

FASCINATING SUNSET 7-11-47

A sunset at sea is almost as fascinating as sunrise at sea.

We have some people from each section of the USA on board our ship. Great is the fellowship and wide is the experience and helpful is the atmosphere and sweet the sailing.

Various religious groups conduct their services in their own way. We made up one of the groups. The services were brief and good.

The only way to go to town is to walk the deck. This of itself will strengthen busy pastors. Thanks to God the boat is 770 feet long.

No discrimination on this ship. Everyone is just one other passenger. This is true and it holds good in everything on the SS Marine Perch. We have people from various parts of the world of many racial groups. Everything moves on like one big wide is the experience and helpful is the atmosphere and sweet the sailing. 10

Various religious groups conduct their services in their own way. We made up one of the groups. The services were brief and good.

The only way to go to town is to family. The relationship is good and good indeed. Fri. 7-11-47

ATLANTA GROUP

Rev. W. W. Weatherspool, the reporter for the Atlanta Daily World, moves in and out with J. Pious Barbour, of Chester, Pennsylvania, another reporter and editor and others of the group that check on everything of interest.

Rev. L. M. Terrill sings and leads in it as he clears up his throat. Rev C. N. Ellis keeps moving and is a leading light in the lower deck men's meeting. Rev. W. H. Borders keeps moving and hollering 'Hello' and saying in the presence of the waiters "We are going to lip heavily." Rev. Roland K. Smith is busy challenging everybody on everything.

Mrs. W. H. Borders is smiling and saying "Join the program. We need you. This trip. Oh, my."

All of these fellows from our city make up one part of this big sea family.

Then too, we have others from Georgia. They are all laymen, a few men and women.

Everybody is looking forward to Palestine and then to Copenhagen, Denmark. Fri. 7-11-47

I will tell you all about Italy, France, Holland, Belgium, the river Jordan, Sea of Galilee, Calvary, Nazereth and many other things of world wide interest in Jerusalem and Jacob's Well.

SELAH!

Savannah, Ga.

July 23, 1947

NEGRO BAPTISTS END VERY SUCCESSFUL YEAR 10

BY REV. I. M. JACKSON

HARRIS NECK, July 22.—The recent four-day celebration of the eighty-second anniversary of Zion Missionary Baptist Association held here, was attended by large congregations of negro Baptists residing in the coastal counties of the state, its jurisdictional area. In addition to its great membership, there were many visitors from other associations, and also from other denominations.

The highlights of the session were the memorial sermon by Rev. John H. Palmer, the introductory sermon by Rev. J. W. Armstrong, the Bible institute by Rev. Gerald Hamilton, the doctrinal sermon by Rev. J. F. Mann, the educational sermon by Rev. J. A. Shavers, and the Bible institute conducted by the Rev. A. W. Stewart. Interesting addresses were delivered by Rev. P. C. Dawley and Rev. J. H. Martin; the singing of hymns and third vice president, Rev. G. M. Mirage-old spirituals held prominent places on each day's program.

After hearing the moderator's annual message, the climax of our meeting, the following officers were elected: Moderator, Rev. A. R. Curry, Townsend; first vice president, Rev. R. H. Littles, Folkston; second vice president, Rev. J. H. Martin, Savannah; third vice president, Rev. G. M. Mirsell, St. Mary's; treasurer, Rev. S. S. Sanders, Townsend; clerk, Rev. I. M. Jackson, Savannah; financial secre-

tistical secretary, Rev. N. H. Gamble, Darien; chairman finance, Rev. D. Dobbs, Savannah; corresponding secretary, Rev. U. H. Morrison, Dorchester. The total amount of collections was $860.82, and the disbursements were $359.60. The sessions adjourned to meet next year at Mt. Tabor Baptist church, Rev. J. H. Martin, pastor.

Baptists' Position

The Atlanta Baptist Ministers Union, at its regular weekly session here Tuesday, reaffairmed its Christian position in a resolution opposing segregation in any form, "either in thought or action," and at the same time, pledging the Union to "take appropriate action," in providing cultural and other opportunities under its own auspices, free from the blighting effects of segregation.

Those of us who take seriously the teachings of Jesus cannot fail to grasp the importance and validity of the Baptists' position. It is always profitable for an individual or an organization to re-examine its purposes with a view of eliminating the impractical and giving greater emphasis to the practical. Atlanta Ga. Daily World

The Baptists contend that segregation is contrary to the teachings of the Christ they preach and teach, and that as such, they are unalterably opposed to it for the people of Atlanta in any form. They do not appreciate or accept voluntary segregation imposed upon them by Negro churches and colleges that indulge in the evil custom of setting their people apart from other groups, merely to gather in a few extra dollars from white patrons at their cultural presentations. Instead, they are pledged to a program which provides cultural entertainment for their people, free from segregation. Thurs. 3-13-47

It is difficult to see how Christians could accept or endorse any other principle. "You are all sons of God. . .," Paul preached, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; you are all one in Christ Jesus."

That is the Christian position. And by so doing, Baptists believe that they can increase man's respect and confidence in the Christian church and at the same time, give substance and meaning to our preachments of equality for all and special privileges for none. For if there is an equality of all men by virtue of their relationship to an impartial Creator, such equality must be respected in the body of Christ, which is the Christian Church. Thurs. 3-13-47

Money Represented Half Down Payment on Church

Afro-American Baltimore, Md.
Sat. 4-12-47

Each Defendant Accuses Other of Taking Funds Gained Through Bank Transaction

LOS ANGELES (ANP)—A Baptist minister, the Rev. J. Sydell Peterson, and a trustee, James Hale, principals in a real estate transaction involving the disappearance of $5,000 of church funds, were found guilty of theft, by a jury in Superior Court here, last week.

The minister, pastor of St. John Baptist Church, and his partner, chairman of the trustee board of Zion Hill Baptist Church, were accused of stealing the money from the funds of St. John Baptist Church.

The case centered around a real estate transaction which occurred in November, 1945, between Hale, as representative of Zion Hill and the Rev. Mr. Peterson.

Sylvester Davenport, chairman of the trustee board of St. John and a Mr. Bailey, deceased brother of St. John's deacon board chairman, were also involved.

Each Accuses Other

Highlighting the testimony given at the trial were the accusations hurled by the Rev. Mr. Peterson charging that Hale was the recipient of the money, and Hale's rebuttal, placing the blame on his accuser.

Davenport, in his testimony before Judge Clement D. Nye, said that the day before the transaction at the Title Insurance and Trust Company, the Rev. Mr. Peterson instructed the church treasurer, Mr. Howard, to make out two checks for $5,000 each.

One was to go to James Hale and the other to the trust company, he said. Sat. 4-12-47

The minister told him that although the down payment of the church was only $5,000, he was not fully versed in the way the check should be drawn, he explained.

In the event the check to the title company was accepted, the other check "could be destroyed or vice versa," the pastor was said to have pointed out.

Check Left on Counter

The St. John trustee also said that the folloying day, Hale presented the check to the title officer, but was informed that the check should be made out directly to the title company.

He testified that Hall, who had already endorsed the check made out to him, left it lying on the counter in the company's office.

Under questioning by Walter L. Gordon Jr. and Everette M. Porter, attorneys, Hale said after he left the check on the counter, the Rev. Mr. Peterson put the check in his pocket, though it was endorsed, and said he would destroy it.

Both Draw Money

However, the next day Hale said he met the Rev. Mr. Peterson at a bank on Brooklyn Ave., at the minister's request.

He alleged he was told that it was necessary to help pay back certain persons who had lent the church the money and that the church treasurer was out of town.

The pastor wanted Hale to identify himself so that he could get the money from the check and repay the persons mentioned, Hale said on the stand.

After identifying himself, Hale said he turned all the money over to Peterson. However, the minister said in his testimony that Hale took the whole $5,000 and left, leaving him no part of the money at all. Sat. 4-12-47

Transaction Tangled

The Rev. Mr. Peterson explained that he understood that the down payment was to be $10,000, but $5,000 was to pass in escrow and the other half to remain out of escrow.

In addition, Zion Hill would give him credit for the $5,000 out of escrow in approximately 30 days.

He was questioned by attorneys, as to the propriety of signing two checks for $5,000 and also why he signed escrow instructions, when the down payment was alleged to be only $5,000, if he knew the church was paying $10,000 down.

Both men plan an appeal of the verdict and will seek a new trial.

TRUMAN RECEIVES BAPTIST MINISTERS—WASHINGTON, D. C.—President Truman receives a group of Baptist ministers who called at the White House with an invitation for Mr. Truman to address the National Baptist Convention in Kansas City, (INP) G. B. Kress

Wed. 7-23-47

Banish People Impressed With Race Delegates To Alliance

By W. W. WEATHERSPOON

The people of Denmark are of very high social standing. We have are so friendly, so g... many times, both he...

10 1947

The Truth For The Sake of God and The People of Jacksonville and Duval County and the Church

First New Zion Baptist Church

The Fla. Tattler

The People have been misled by the untrue statements folks who have disgraced themselves, the church and christianity and are trying to do as did Adam when he sinned, COVER themselves with leaves of lies.

But the WHOLE TRUTH I write today, just that — THE TRUTH. Jacksonville, Fla.

I accepted the pastorate there on December 2nd, 1940, at which time the church had 92c in its treasury, and supposed to have raised $360.00 just before the former pastor left the church, as I heard him state to the people in his closing sermon from the pulpit, however it was gone in six weeks and the people did not know where it went. It was not paid on the church property as they owed three months' interest on the mortgage of $1,181.81 that they did not know they owed and one of the Deacons who was the BOSS and Trustee, asked me not to tell. I did tell. They began to buy in 1926, for $3,000. In 20 years they paid something over $1700, and the place had Six 6) mortgages foreclosed on it when I took over as pastor and was about to be sold again. I got busy, got the people together and told them, and offered a program that would save the money and church, of which we did. Sat. 5-3-47

We then bought other property, paid for it, and started out to build. This the BOSS did not want and told the people so in the church, however we tried to hold him and his little gang of gangsters in one hand, raise money, build and make programs with the other, for Six years. We did, until we got what the public sees now.

It was stated that I did nothing for the church by one MORON. That is untrue as these facts are known by him and the people. In November, 1945 our anniversary amounted to $1,547.37, half of which was mine as agreed by the church to have the church and pastor's together and divided the money equally, of this got $250.00 and gave the rest to the church. The year before that it amounted to some over $1200.00. I got $200, gave the other to the church, and so every year.

Now about the Money Stealing. THERE HAS NOT BEEN ANY IN ANY WAY stole that came to the church since I gave the program that stopped it from going on, that is what it is all about, couldn't anybody, the Deacons, Trustees or preacher steal any money except somebody else helped him steal, and that is what this little gang did not like, and the only money that has been stolen from the church was stolen a week or two ago by some of them, about $30.00 was stolen, and this will keep up now, since this gang have it in hand again. It is said that we borrowed $6,000 and the preacher stole it. Well this is what happened and how it went.

On October 30th, we got $1500, paid Brokerage fees, etc., $200.55, put in bank $1,299.45; Nov. 20th, $1,000.00; Nov. 25th, $1,000.00; Dec. 16, $500.00; Dec. 21, $1100.00; Jan. 29, 1947, $225; Total $5,325.00; Balance, $675.00. Grand total $6,000.00.

All these monies were deposited in the Barnett bank and could not be drawn by no one person at any time.

Now, how much money did the church have and where did it go is as following, and I have every bank statement when it was put in the bank, how much and how it was got out and for what and I am asking the EDITOR of the TATTLER to look them over so he can be assured as he published these facts he won't be printing lies as have been told to cover the sins of others who have labored with my hand and heart for the people and this gang of LOW immoral unchristian hypocrites trv to destroy my influence with the decent people. Total money of the church since I took over the building program, $7,049.92. Of this, check given directly to concerns for material, $1,649.44, checks mailed for material, $429.35, checks paid two deacons borrowed money $425.00. Checks made and cashed for material that could not be gotten in large orders and steel, concrete, etc., $1,176.28. Checks paid for labor, $3,362.97. Total $7,043.04. Left in bank at this time, $573. Monies paid out by the pastor out of his own money and did not collect from the church, $16.00. Total $7,064.77. I therefore spent $14.85 more than the church ever had.

Now for the public to know just what it is all about is this: We asked the church to allow us to have one Deacon, Charlie Miller, to stay on the job and see that we get fair labor for the money we spent as the pastor could not be there at all times. For this we paid him $30 per week. After so long the pastor became suspicious of certain things unfair to the church and caught it in the very act, told him and was to tell the church. To this he put up his battle, and threw away several of the bills for material to make it appear that I was not fair, but the companies that we bought from went over their books and gave more bills. During this time he got 3 morons to attempt to throw the pastor out, and keep the church from having conference by pulling pocket knives and attempting to fight in the church so the people would not know what happened. He and another rode all over the church district lying that the people might not know the truth.

Now, any group who commits such is not worthy of any decent Christian in the world continuing with or co-operating with and I have little respect for one who does. So does God, our Father. Sat. 5-3-47

It was stated that the church was in court. That is not true. It is not, also, that the pastor was beaten bloody that is not true, and the police had to hold service, that is not true, altho, one of the dummies did call the police but their talk was a friendly Christian talk, not as police officers. They appeared to be Christian gentlemen of our faith without any orders whatever. They would not have been by there had it not been for an ignorant so-called Deacon.

This is All Truth for anybody to challenge at any time. New Zion has had a Fair Deal and Program by the Pastor. And I stand ready to prove with Bills and Figures at any time the Truth with anybody.

Signed:

REV. N. M. MURRAY.

First New Zion Member Retaliates Tattler's Last Week's Article

The Fla. Tattler — The Fla.

At this time most people are discussing or have discussed the outrageous report printed in the last week's issue of the Tattler. Now, please read a member's report. Sat. 3-29-47

There is not one word of truth in the article printed last week. I don't see how a person who says he is a Child of God or who knows he has been truly born again could actually tell such an outrageous lie about the church, an institution that was built upon Peter's faith by the great Master Himself.

The First New Zion Baptist Church does not owe nor ever has owed N. M. Murray one penny. When the truth finally comes to light, as it surely must, everybody will then know who actually owes whom.

It is true that a new church building is under construction. But it was through the untiring and persevering efforts of the Members and not through any special efforts of N. M. Murray.

During this great struggle ——— the Reverend N. M. Murray actually asked the church for a five dollar raise. Maybe that is where that five dollar lie came from. This proves that he has no interest in the church. How could any Pastor who knows what a struggle his church is having, ask for a raise?

The church never would have gone to court if the Reverend N. M. Murray hadn't had warrants taken out for some of the Trustees. To do this he said he was assaulted by these men, which is a diabolical lie. He does not have one scar on him that was put there by any member or members of the church.

There is an old saying, "A heap sees but few know." I am referring to the statement that said, Reverend Murray was instrumental in the completion of the basement. He was instrumental in the non-completion of the whole building program.

Exactly six thousand dollars ($6,000.00) has been borrowed for the building of the new church, and no one knows

No decision has been given by the court and will not be until the 26th of March. When N. M. Murray must give an account for every penny of the six thousand dollars ($6,000.00) that was borrowed for the church building program.

For further information ask some of the young female members of the Church.

Jacksonville, Fla.

Try Pot. where all the cash has gone. You may hit the Jack guessing. Now concerning the court's

CITY POLICE CONDUCT SUNDAY SERVICE AT NEGRO BAPTIST CHURCH; PREACHER BEATEN BY DEACONS AND THROWN OUT

Minister Gets Gun After Battle

The Fla. Tattler

Jacksonville, Fla.

On Sunday morning, March 9, around 11 o'clock at the First New Zion Baptist Church, corner Davis and 7th Streets, there was a free-for-all between the deacons and Rev. N. M. Murray, the pastor. Sat. 3-15-47

The cause stated—that a five dollar argument came about and the deacons got hot and started the battle on the preacher.

The Rev. Murray was bloody, and when he went hme for his gun, the deacons called the police. The police conducted the rest of the service to protect the members.

It was stated by two members that the Church owes the Rev. Murray several hundred dollars for back salary, and that Rev. Murray suggested that the Church pay him little by little until the new church is completed, which is under construction at the present time.

Rev. Murray is doing a fine job at the church. He has labored very hard in making the new church a reality. He was instrumental in the completion of the basement, and the main auditorium is under construction.

It was also stated by some members that they want to get rid of the Rev. Murray, but a court hearing last week gave the pastor the right to remain at the church as its pastor until the church pays him in full all back salary, etc.

It is a direct disgrace on the members and deacons of the First New Zion Baptist Church for promoting this free-for-all fight and selecting the city police as referees.

This proves that there is little, if any, religion in the church and that the deacons need to be fired and a new set of intelligent officers appointed.

Several other Baptist ministers came to the aid of the Rev. Murray on Sunday, March 9. Sat. 3-15-47

The Bus had to stop in order to make room frr the members and spectators who gathered outside of the church. The news of the free-for-all is known all over the city at the writing of this article.

10,000 Attend Baptist Meet

Pittsburgh, Pa. Courier

Sat. 6-28-47

OAKLAND, Calif.—Nearly 10,000 delegates and visitors to the forty-second annual National Baptist Sunday School and BTU Congress were en route home Sunday night, after adjournment of the seven-day Congress. The body re-elected all its officers, headed by Dr. W. H. Jernagin of Washington, D. C., and lambasted the oppression of Negroes in this country. Cleveland, Ohio, was chosen as the place of the 1948 meeting. Sat. 6-28-47

Other officers re-elected include: Dr. H. T. Simms, Wichita, Kan., secretary; the Rev. E. W. D. Isaacs, Nashville, Tenn., director general; Dr. Ernest Estelle, Dallas, Texas, assistant director general; Dr. A. Franklin Frasier, Brooklyn, N. Y., dean, and Miss Lucy E. Campbell, Memphis, Tenn., musical director.

Baptist Churchmen Off To Copenhagen, Denmark

Atlanta, Ga. Daily World

Tues. 7-1-47

NEW YORK — (NNPA) — Sixty two church leaders left here last Thursday aboard the S. S. Marine Perch enroute to Genoa, Italy, on the first leg of a foreign tour which will take them through European capitals and the Holy Land and wind up at the seventh annual Baptist World Alliance in Copenhagen, Denmark, August 4-6.

The delegation was being led by Rev. William H. Jernagin, president of the National Baptist Sunday School and Temperance Union; and included Mrs. Jernagin, the Rev. and Mrs. E. O. Smith of Washington, the Rev. and Mrs. E. C. Estelle of Dallas, Texas, the Rev. W. H. Borders of Atlanta, the Rev. James E. Gayle of New Orleans, the Rev. J. Pius Barbour of Chester, Penn., and the Rev. Earl L. Harrison also of Washington.

VARIED JOURNEY

From Genoa the delegation will proceed to Palestine at Hafia on July 15. Leaving Hafia by automobile the party will go to Nazareth where the day will be spend visiting the Church of the Annunciation and the Church of St. Jospeh.

After spending the night in Nazareth the group will proceed to the Lake of Tiberia by way of Cana of Galilee and after a stop at the River Jordan, where they will have lunch, they will go visit Jericho.

Leaving Jericho, they will travel to Jerusalem and spend July 17 in that city Travelling from Jerusalem toward Bethlehem the group will stop over at Herodium and the Tomb of Rachel before going into Bethelehem. Tues. 7-1-47

On Friday July 18 the church leaders will set out by motor for Tel Aviv. Leaving that city the entourage will proceed by way of coastal roads through the plains of Sharon to Hafia where they will spend the night.

From Haifia, the church leaders will travel to Marsielles, France, arriving there on July 25 and proceeding by train to Paris.

Leaving Paris on July 26 the group will arrive at Copenhagen on July 28 and remain there for sessions of the Baptist World Alliance and the Baptist Youth Convention, which close August 6.

The delegation will then go to Amsterdam for a visit to the Royal Palace and continue on to LeHavre

On August 10 the group will visit Brussell and leave the city the next day to arrive in Paris, August 12. On August 19 they will arrive at Cannes, France, for embarkation to the United States. The delegates are expected to arrive back in New York, August 30.

Speaking Opportunities

Memphis, Tenn. World

(From The Christian Advocate)

We wish we had a copy of the speech of Dr. George D. Kelsey before the Southern Baptist convention in St. Louis. We hope sometime to get hold of it. It was such a magnificent opportunity for a Negro. Fri. 7-18-47

The Southern Baptist convention is the largest religious body in the South. It is noted for its denominational exclusiveness, its fiery sectionalism and its illiberal racial attitudes. Recently there have been many signs of a broadening racial attitude. However, no law could remain on the statute books of any southern state without the support of the Southern Baptists. Therefore, the opportunity given a Negro to speak before the Southern Baptist convention is unique as a chance to speak to the South's dominant group. We do not know what Dr. Kelsey said, so this little sermon does not apply to him; it only starts from him.

The race can profit no more from anyone's statements than from those of its number who have the opportunity to speak before white audiences. Negroes chosen to do this are few, and their opportunities are limited. All the more, therefore, it is incumbent upon them to do a few simple things when these opportunities come.

First and above all, they should tell their audiences the truth about how the race feels under its restrictions and what the race desires. Many times well meaning white people do not know what the race feels and thinks; they believe we are content, and they get this idea from Negroes themselves.

A second thing such speakers should do is to suggest some concrete things that liberal white people could do to alleviate the situation. One great fault with many of our most eloquent speakers is that they leave both white and Negro listeners with the question unanswered, "What shall I do about it?" Mere protest is not enough. What everybody wants to know about every problem is the definite thing that one can do. So every such speaker needs to leave at least one practical suggestion. Fri. 7-18-47

Groups that invite Negroes to speak before them are fair-minded enough to listen. They do not promise to agree, but they want the speaker to tell them the truth as he sees it and to offer constructive ideas. This is, therefore, a great chance when it comes.

Henderson Must Appeal Suit To Higher Court

Daily World
Atlanta, Ga.
10

LOS ANGELES, Calif. — (SNS) — Dr. J. Raymond Henderson, the pastor of Second Baptist church here will get no relief from local courts, nor will his co-defendants in a $14,000 libel suit. He was ordered to pay $14,000 damages to former members of his church after losing a 10-2 jury decision in superior court last December. Rev. Mr. Henderson asked superior court judge, Alfred Barnett, Monday for a retrial, which was denied.

Thomas L. Griffith, Jr., defense attorney, said he will appeal the decision in a higher court. As the situation stands now, Rev. Henderson and co-defendants R. A. Hudson and James H. Hilton, deacons, must pay $10,000 evemplary and punitive damages and $4,000 actual damages to Rev. A. L. Brewer, and E. W. Fisher, former deacon at the Second Baptist Church, who claimed they were libeled in a letter written by Rev. Henderson and was illegally ousted from Second Baptist Church. Sat. 2-15-47

728

Race Relations Discussed by RA's

The Constitution
Atlanta, Ga.
10

"Race Relations" was one of the topics under discussion at the Royal Ambassador Conference in session at the Biltmore. The Royal Ambassadors are the representatives of the 600 Baptist youth organizations in Georgia. There are 80 delegates to this Conference. Sun. 1-19-47

Dr. Clarence Jordan, of Koinonia Farms, Americus, suggested a minimum Bill of Rights for the Negro. It is: (1) the right to vote; (2) the right to an equal education; (3) the right to serve on juries when the cases involve Negroes; (4) equal pay for equal work, and (5) the right to work when qualified. Atlanta, Ga.

Dr. Jordan spoke on this subject at a forum and at a dinner to the delegates in the social hall of the First Baptist Church. He also spoke on "The Teaching of Christ About Racial Attitudes." Sun. 1-19-47

How Baptists See a Negro

Pm
10

ST. LOUIS

The Committee on Race Relations of the Southern Baptist Convention recommended these "principles of conduct" for relations with Negroes: New York, N.Y.

¶ Thinking of and treating the Negro as a person. Sun.

¶ Eliminating terms of contempt from speech. 5-11-47

¶ Teaching children that prejudice is un-Christian.

¶ Protesting against injustice and indignities against Negroes.

"We shall be willing," said the report, "for the Negro to enjoy the rights granted to him under the Constitution of the United States."

Later, the Baptists heard Harold Stassen avowed GOP Presidential candidate, tell them he disagreed with their resolutions condemning diplomatic representation at the Vatican and the recent Supreme Court decision upholding the right to use taxes to pay for parochial school buses. But he said:

"I do adhere to the basic American principle of the separation of the church and the state."

Constitution Staff Photo—B. W. Callaway

"WE THANK THEE FOR HIM WHO LED US . . ."—Both white and Negro Baptists of Atlanta gathered Monday to pay tribute to Dr. James Henry Rushbrooke, President of the Baptist World Alliance, who died Saturday. Gathered in prayer around Dr. Rushbrooke's picture are (left to right) Dr. Louie D. Newton, Pastor of the Druid Hills Baptist Church; Dr. James W. Middleton, Pastor of the First Baptist Church; Dr. W. H. Borders, Pastor of the Wheat Street Baptist Church, and Dr. L. A. Pinkston, Pastor of the Travelers' Rest Baptist Church. Dr. Newton gave the principal memorial address.

White, Negro Baptists Join In Tribute To Dr. Rushbrooke

Constitution
Atlanta, Ga.
Sun. 1-19-47

Atlanta Baptists, both white and Negro, gathered at the First Baptist Church Monday to pay tribute to Dr. James Henry Rushbrooke—"a man who worked to bring the whole world into fellowship with Christ."

While the congregation stood with bowed heads and saddened hearts, Dr. William H. Borders, Negro pastor of the Wheat Street Baptist Church, led the prayer in memory of the President of the Baptist World Alliance, who died in England Saturday.

He prayed:

"We thank Thee for him who led us so well . . . for the height, depth and breadth of his spirit . . . for his vision. Grant that we shall be more determined that his spirit shall be transferred into our lives . . . And help us to see that those things which bind us together in one eternal fellowship are greater than those things which split us asunder . . ."

Dr. Louie D. Newton, Pastor of the Druid Hills Baptist Church and an intimate friend of Dr. Rushbrooke for many years, said he wanted to see "our Baptist people united in this hour of sorrow" and he personally had requested a prayer by the Negro pastor.

Dr. Newton gave a running bi- ographical sketch of Dr. Rushbrooke, interspersed with anecdotes and fragments of conversation which brought into clear focus the personality, spirit and ideas of the famed Baptist leader.

Dr. Rushbrooke was one of the world's Baptists in 1939 head the world alliance in Atlanta, he had said:

"My concern is not to wear the presidency but to be honor or the people of the servant of the world."

Dr. James W. Middleton, Pastor of the First Baptist Church, presided at the memorial service.

Dr. Newton recalled that when

Four Services Honoring Negro Leader To Be Held Sunday

Nashville, Tenn., Banner
March 16, 1947
10

Four services honoring the late R. H. Boyd, prominent Negro who was born a slave and became a leader in the Baptist Church, founding the National Baptist Publishing Board, will be held here Sunday in connection with the unveiling of a bronze statue to Dr. Boyd at Second Avenue, North, and Locust Street.

The statue will be unveiled at 2 p. m. by Dr. S. A. Pleasants, pastor of St. John Baptist Church, Houston, Texas, who is a member of the National Baptist Publishing Board. The prayer preceding the unveiling will be by Dr. John W. Williams, pastor of St. Stephen Baptist Church, Kansas City, Mo., who is also a member of the board.

The 11 a. m. services at the Mt. Olive Baptist Church will honor Dr. Boyd, with the Rev. A. A. Lucas, pastor of Good Hope Baptist Church, Houston, Tex., and chairman of the R. H. Boyd Memorial Commission, acting as master of ceremonies and the Rev. N. L. Scarborough, pastor of Trinity Baptist Church, Columbus, O., preaching the sermon.

Others participating in the Mt. Olive Church service will be the Rev. J. B. Ridley, pastor of Mt. Olive, and the Rev. S. H. Simpson, pastor of Greater St. John Baptist Church, and Mrs. Julia Coleman-Jones, organist; the Metropolitan Singers of Indianapolis, Ind.; Scott Sisters Quartet, also of Indianapolis, employes of the Baptist publishing board, the Mt. Olive choir, and Mrs. Lula Mae Wright of St. Louis, Mo., vocalist.

Just before the unveiling ceremony, services in honor of Dr. Boyd will be conducted at 1:30 p. m. in the chapel of the publishing board's plant with Dr. G. L. Prince, president of the National Baptist Convention of America and pastor of Avenue L Baptist Church, Galveston, Texas, delivering the address. The prayer will be by Dr. C. D. Pettaway, pastor of Shiloh Baptist Church, Little Rock, Ark., and vice president of the National Baptist Convention.

Services will be conducted after the unveiling at the grave of Dr. Boyd and his wife in Greenwood Cemetery. Dr. E. M. Elmore, pastor of Bates Memorial Baptist Church, Louisville, Ky., Dr. W. M. Grimble, president of Louisiana Missionary and Educational Convention and corresponding secretary of the Baptist convention, Alexandria, La., and Dr. P. S. Wilkinson, pastor of New Light Baptist Church, San Antonio, Texas, and chairman of the convention's educational board, will place wreaths.

The prayer will be by the Rev. J. L. Burrell, pastor of Progressive Baptist Church, New Orleans, La.

Dr. Boyd, the father of Henry Allen Boyd, present secretary of the publishing board, died in 1922.

The board, founded by Dr. Boyd in January, 1897, issued the first series of Negro Baptist literature ever published in the United States.

Dr. Boyd was also a founder of the first Negro bank in Tennessee, the Citizens' Savings Bank and Trust Company, and of the Globe Publishing Company here. Besides his activities with the Baptist Church, he was prominent in YMCA and other civic undertakings.

RALPH McGILL

Constitution
Atlanta Ga.
Thurs. 5-8-47

J. Frank Norris Gets Shouted Down

Dr. Louie D. Newton, of Atlanta, probably is the best-known Baptist divine in the world, a statement made only after due deliberation. He is an odds-on choice for the presidency of the World Baptist Alliance.

It would be a misstatement to say that Dr. Newton and I see eye to eye in all matters. Indeed, candor demands that I say the contrary often is true. I report this, because candor also compels me to do what perhaps his fellow Baptists do not feel they can do, the row being a family one, and that is to denounce as cheap and false the attack against him by the Rev. J. Frank Norris, a Ku Klux yelper and a loud-mouthed shouter in many demagogic political and hate rallies, who once killed a man in his own church study with a pal of his as the only eye witness. Shouting down J. Frank Norris, as the ministers happily did, is not enough.

The Rev. J. Frank Norris, and others like him, is one good, sound reason why there are 50,000,000 Americans who do not belong to any church at all. They figure that if J. Frank Norris is anywhere recognized as a Godly man called to minister to the sheep, they are a good deal better off outside his fold and the folds guarded by others like him. (There are others.) And I cannot find it in my heart to disagree with their conclusions.

I would be willing to wager the good Lord winces every time J. Frank Norris mentions His name or climbs up in a pulpit.

Communist Out in St. Louis where the Southern Baptists are in session, J. Frank Norris was leading an "insurgent" movement to become president of the Southern Baptists. He attacked Dr. Newton as having "Communist leanings." That is the worst sore of bilge. There is no truth in it, but instead malice and envy and un-Christian ambition.

He attacks Dr. Newton because Dr. Newton went to Russia and found the Baptists carrying on their meetings in freedom. Because of a historical boundary change and the early work of a missionary in the seventies, the Baptists have a considerable minority sect in Russia. In fact, it is the largest sectarian group in the Soviet Union.

Thurs. 5-8-47

They rolled out the red carpet for Dr. Newton and his party, but Dr. Newton reported truthfully what he saw and felt and his ideas were by no means vulnerable, even if a bit naive. Most of those who criticized him did so by simply restating their old prejudices. Certainly they had no first-hand knowledge. Apparently they were very sorry not to hear their brethren were in jail or on the rack. News they were relatively free to worship seemed to rile some of the faithful who attacked the report in a spirit entirely lacking in charity.

To say that Dr. Newton has Community leanings is to say a lie which is not sustained by the slightest evidence. The meeting properly shouted down J. Frank Norris and his hecklers. This likely was unnecessary as Dr. Newton has convictions and is not uncomfortable on his feet. But, J. Frank Norris and his ilk, wherever they are, need to be shouted down, and I regret I could not be there shouting with them, and I am a calm man. I hope the ministers will realize it is necessary to shout them down when they return home.

Murder Charge J. Frank Norris shot down and killed D. E. Chipps in the upper chambers of the First Baptist Church in Austin, Texas, in the Winter of 1927. He went on trial for murder in January, 1927.

L. H. Nutt, who was a close friend of the pistol-toting divine, was present as the sole witness and he testified as to threats by the man who shortly was to be hurried to eternity from the upper floor of the divine's church.

There being no other eyewitness, the jury perforce had to ignore other circumstantial evidence and freed the self-admitted servant of the gentle Nazarene who believed in the Commandments about killing and who later on was to order a disciple to put up a sword as they who live by the sword die by it.

As a Ku Klux-type shouter, J. Frank Norris naturally exhibits the Ku Klux ideal. I am sorry I could not have been there to shout with the ministers. In fact, having been forced to become undignified by crying, "Throw him out," many will sincerely regret, including me, they did not take the reverend by the seat of his pants and really throw him out. There are some of the J. Frank Norris type in every town and let's not forget to shout them down, too.

Selah, as they say.

Negro Pastor Serves Both Food, Savior

Chattanooga, Tenn., Free Press
June 7, 1947

Restaurant Duties Enables Preacher To Get Excellent Sermon Material

NEW YORK, June 7 (UP)—People walk into the restaurant night after night. They drink their cocktails and eat their steaks. But they never notice the Rev. Hamilton Scott.

Scott, a 26-year-old Negro, is also a waiter.

"But there's no reason why a man can't serve roast beef and God at the same time," he said.

"And, even when these folks don't notice me, I'm always looking after them. I'm doing my level best to get their dinner on the table just right, and I'm peeking into their souls—without ever telling them about it."

Scott, who grew up on a southern poultry farm, said that a night doesn't pass without his finding excellent material for a sermon. He preaches every Sunday to the flock at his tiny Baptist church.

"I tell my congregation what I see," he explained. "I tell how even the people who come into Gilmore's—and they're some of the best—aren't happy. They laugh, they drink, but they're miserable inside.

"They don't fool me. Sometimes when I go up to serve a man, to wait on his table, it's all I can do to keep from tapping him on the shoulder and saying:

" 'I'm a minister of the gospel, brother. Tell me about it'."

Scott, who speaks with a careful politeness, added that he had never preached a sermon to any customer during his two years at Gilmore's—with but one exception.

"There was one young man, around 30, eating a chopped steak, I remember," he said. "I had waited his table before he knew me to speak to.

"One night he looked up and I thought maybe he was going to complain about the steak, but he said:

" 'Tell me, Scotty. How come the innocent suffer and so many of the guilty go free?'

"Of course," Scotty said, "it didn't take me a minute to answer. I referred him to the 37th Psalm and the Book of Job.

"I told him that Solomon said a good man falls down seven times and gets up, but an evil man—he don't fall but once.

"And I guess it was what he wanted to know because the young man went right ahead and finished the steak."

Scotty said he would feel almost sad when his church grew up and required full-time attention.

"I'll miss being here," he said. "There's no shame in a man working with his hands. There's no better place to study folks.

"When I walk through Gilmore's door, I'm a waiter—not a preacher—but I stand off in a corner sometimes and kinda say a fast prayer for any customer who looks like he's in trouble.

"He richer than me, and maybe better looking, but I like to think it helps."

Scotty said he always had time to try anything "to help my people."

"And when I say 'my people'," he explained, "I'm not just talking about Negroes. I'm talking about all of us—yellow, black and white."

BAPTIST DEACON THREATENS EDITOR TAYLOR

The Florida Tattler
Jacksonville, Fla. Sat. 3-22-47

Lawsuit in Making

On Thursday afternoon, March 13, a deacon from the First New Zion Baptist Church entered the Tattler office in a very abrupt manner and wanted to know who is who and who did it.

The deacon's approach proves the statement true that the church in question should select intelligent men for deacons.

The deacon left as he entered—no satisfaction whatsoever, but he did state that the article in last week's Tattler was a "lie," and that the church was going to sue.

The deacon did not know that the police had stopped by only fifteen minutes previously and told the whole story of how the most disgraceful thing had happened on Sunday, March 9th, and how his riding partner ascended the pulpit and quoted a few verses of Scripture. They also stated that some of the deacons as well as members had razors, knives and guns, and that they remained within the church for 1½ hours to maintain order.

It was also reported that the pastor, Rev. N. M. Murray, discovered that there were deacons on the church pay roll wso had not done one minute's work on the new church, and that he wanted to call a special conference in order to thrash out the irregularities that existed, but a few deacons became hot and ordered the pastor out of the church. It appears as if some of the deacons are scheming in order to use the money for themselves.

These statements are true, and if those hot papas care to enter a law-suit, it's O.K. with the Tattler, because the Tattler hacks up everything that it publishes, and does not retract anything.

If the deacons keep up the trash, the whole story will be published in its entirety without drawing any punches.

One deacon says it's a lie, and two policemen say it's the truth, and the Editor was at the scene when the bloody battle was in full swing. The public can draw its own conclusions as to what is what and who is telling the story right.

We congratulate Rev. Murray for the stand he takes in the matter.

The Atlanta Daily World
Atlanta, Ga.
Thur-8-14-47

PTIST FROM NIGERIA—A
ipant in Baptist's seventh
congress in Copenhagen is
black beauty from Nigeria.
cipants came from all over
world. Pres. M. L. Shepard,
e Baptist Foreign Missions

Thur-8-14-47

Board, assailed white American Baptists for refusing to live at same hotel with Negro delegates. Danes are most hospitable to Negroes.—(Photo from Keyston Pictures, Inc.)

Baptists Apologize For Slur on Race; Alliance Split Seen

The Pittsburgh Courier
Pittsburgh, Pa.
Sat-8-16-47

(By Special Correspondent)

COPENHAGEN, Denmark—Apologies were offered to Dr. Marshall Shepard of Philadelphia by the Rev. C. O. Johnson of St. Louis, Mo., new head of the World Baptist Alliance, for the reported slurring of Negro delegates by Danish hotels.

In apologizing to Dr. Shepard, the Rev. Mr. Johnson said he hoped the four million Negro Baptists in America would forego a threatened withdrawal from the Alliance as a result of the incidents reported. He also said that letters objecting to Negroes in the same hotels with American whites were from individuals and were not representative of the Alliance.

JERNAGIN DENIES REPORTS

Meanwhile, denying the report that local hotels had refused to house the Negro delegates, Dr. W. H. Jernagin sent The Pittsburgh Courier the following cable:

"Some Americans wrote local hotels requesting separate accommodations for white and colored. No discrimination has been shown because of race or color. All delegates received kindly by the Danish people. Investigation of false report still under way."

It was revealed that many Danish citizens here threw open the doors of their homes to the Negro delegates as soon as the reports of hotel bias were made public. They did so in such large numbers.

Sat-8-16-47

The Danish Hotel Association officials also denied that any discrimination had been shown against Negroes, and admitted receiving letters from some prejudiced American whites who protested living in the same hotels with Negroes.

Negro Baptist Row Causes Police Call

The News
Pittsburgh, Pa.
Sat-9-13-47

KANSAS CITY, Sept. 13—(AP)—Withdrawal of his opponent after police appeared on the convention platform gave Dr. Ezel Willie Perry the vice presidential election of the Negro National Baptist Convention, U. S. A., Inc.

Appearance of the police Friday climaxed turmoil that ended with the convention president telling the 13,000 delegates to the annual gathering he had "a revelation from the Lord" asking one of the two candidates to withdraw.

Shouting and confusion and an attempt to pull the microphone from the stage prompted the call for police.

Sat-9-13-47

Upon their arrival, the Rev. Thomas S. Harten, of New York, took the microphone and announced "The policemen are here to clear the platform. We don't need them."

The delegates agreed and the police left after clearing the way to the platform for Dr. D. V. Jemison, Selma, Ala., the president.

Dr. Jemison asked Dr. Joseph Harrison Jackson, Chicago, to withdraw from the race in favor of the Oklahoma City candidate.

Dr. Jernagin Takes Exception to Much Of McKinney Story

Pittsburgh, Pa.
Courier
Sat. 9-13-47

By LEM GRAVES JR.
(Pittsburgh Courier Press Service)

WASHINGTON—The Rev. William H. Jernagin, president of the National Baptist Sunday School and BYPU Convention, this week blasted as "untrue" many of the charges made by the Rev. W. H. McKinney of Cleveland, in an article published in The Pittsburgh Courier two weeks ago.

The Rev. Mr. Jernagin, who had just returned from Copenhagen, Denmark, where he attended the recent meeting of the Baptist world Alliance, took positive exception to statements attributed to the Rev. Mr. McKinney who commented on the actions of Negro delegates to the convention.

CHARGES "MISSTATEMENTS"

The Washington clergyman charged that the Rev. Mr. McKinney made "several misstatements of facts" in his Courier interview and declared that he felt called upon to defend himself from implications that he had condoned segregation in Europe and that he had arranged for special transportation for Negro delegates to the Copenhagen convention.

Sat. 9-13-47

In his interview in Cleveland, the Rev. Mr. McKinney had charged that he was denied an opportunity to speak at the Baptist World Alliance meeting because of his liberal views and that no Negro ministers had supported his stand. He also alleged that Dr. Jernagin had arranged for a special ship for Negro delegates in spite of a national church policy that all delegates travel in a body.

The Rev. Mr. McKinney said the ship on which Dr. Jernagin and his group travelled, the Marine Perch, was a freighter, and that it took seventeen days to reach Europe while the Queen Elizabeth carrying thirty-seven Negro delegates and 1,200 white delegates reached Europe in four days.

TRAVELED ON TROOPSHIP

Dr. Jernagin, who headed a group of sixty-one delegates, declared that the Marine Perch was not a freighter but a troop ship. He pointed out that his destination, Genoa, Italy, was 1,000 miles further from New York than the destination of the Queen Mary, which was London.

Even at that, said Dr. Jernagin, he reached Genoa in twelve days instead of seventeen. He said that he had been informed that the Queen Elizabeth required five days for crossing.

Sat. 9-13-47

Dr. Jernagin said the Rev. Mr. McKinney's alegation that he had arranged for a special ship for Negro delegates was an "untruth," and that the Marine Perch, on which his delegation sailed, carried 1,100 other passengers, all white. He said that he took this ship because his group desired to visit Jerusalem and the Holy Land.

COMMITTED ON THE REV. MR. BARBOUR

With regard to the Rev. Mr. McKinney's charge that he was supplanted on the speaker's rostrum at the last moment by the Rev. J. Pius Barbour of Chester, Pa., because of his liberal attitude, Dr. Jernagin said: "This is not true."

He explained that the Rev. W. O. Lewis of Washington, secretary of the Baptist World Alliance, had committed himself to substitute the Rev. Mr. Barbour for Dr. Benjamin Mays, Morehouse president, in case Dr. Mays was unable to attend the meeting, several weeks before either Dr. Jernagin or the Rev. Mr. Moore left Washington.

Sat. 9-13-47

The Rev. Mr. McKinney charged that he had been assigned by Dr. Mays to speak in his place and that because he raised his voice in protest against alleged discriminatory conditions in Copenhagen, he was prevented from speaking.

DENIES DANISH BIAS

Dr. Jernagin denied that the Danish people had practiced any discrimination. He said that some few Negro delegates had suspected discrimination when they were assigned to a hotel where no white delegates were living.

He added that some Southern white churchmen had requested the Danes to segregate Negroes but he emphatically declared that the Danes refused to accept the importation of jim crow practices. He pointed out that one group of Southern Baptists bought an entire hotel which made it impossible for any person, Negro or white, to get into that hotel.

Declared Dr. Jernagin: "It was very unkind of the Rev. Mr. McKinney to make such statements."

Near Violence Flares During Vote Counting

Chicago Defender
9-20-47

Rev. J. H. Jackson Retires From Race As Tellers Disagree

L. Boone of Cleveland.

At one point police officers, two vice-presidents-at-large in view of white and two colored, were called the advancing age of D. V. Jemiplatform and hold son, of Selma, Ala., president, who

week to elect a vi large to succeed th

sought in stormy

67th annual sessi National Baptist

U.S.A., Inc., a

near - riot hig

highlighted the

session of the two leading candidates threatened to become violent.

After two days, the Rev. Ezel W. Perry, of Oklahoma City, emerged victorious over the Rev. J. H. Jackson, pastor of Chicago's Olivet Baptist Church.

Reason for the conflict between Perry and Jackson supporters is the importance of the office of vice-president-at-large in view of the advancing age of D. V. Jemison, of Selma, Ala., president, who

back the crowd as factions for the

KANSAS CITY, Mo. — As clear the

was re-elected by acclamation early Thursday. The Baptist tradition is to elevate the vice-president-at-large to the presidency in case of a vacancy in that high office. Sat. 9-20-47

Tellers Can't Agree

An eight-hour attempt Thursday to fill the vice-presidency ended in failure at 10 p.m., when President Jemison announced to the anxious crowd that five tellers were unable to agree on election results. They were as much as 200 votes apart. The president ruled that a new election would be held Friday.

The following morning debate again waxed hot. A study of the Thursday ballots revealed that Perry had won over Jackson. When this was announced, Jackson supporters thronged toward the platform.

Reverend Jemison went into conference with the two candidates and the tellers and while he was away from the rostrum, the crowd struggled for control of the microphone. At this point the police arrived, but when the Rev. Thomas S. Harten, of Brooklyn, regional vice-president, told the crowd that the police were there, delegates chanted en masse, "We don't need them." 9-20-47

Jackson Withdraws

The Rev. Thomas Shelby of Detroit sat at the piano and began to play, the crowd began to sing and the police left. Jemison returned to the platform and on an appeal from him, Jackson withdrew from the race, thereby gaining an ovation as hero of the convention. His supporters retired when it was learned that he would be regional vice-president, succeeding Perry.

With 15,000 persons in attendance, all other officers were re-elected with the exception of the Rev. U. J. Robinson of Mobile, named to the board to succeed the late Rev. J. M. Nabrit as secretary.

Re-elected officers were the Rev. Harten, and the Rev. W. D. Carter of Pasadena, regional vice-president; the Rev. E. H. McDonald of St. Paul, assistant secretary emeritus; the Rev. G. W. Lucase of Dayton, O., the Rev. T. Moore King, of Joliet, and the Rev. W. P. Whitfield of Jackson, Miss., assistant secretaries; the Rev. B. J. Perkins, of Cleveland, treasurer; the Rev. Roland Smith, Atlanta, statistician; the Rev. T. S. Boone of Detroit, historian, and the Rev. J. B. Barbour, Chester, Pa., editor.

Food Poisoning Scare

A fright was thrown into the convention Wednesday, when 25 persons became ill and it was at first attributed to food poisoning. However, the same breakfast had been served to 1,200 others in the basement of Municipal auditorium and no one else became ill. Health authorities gave the restaurant a clean bill, and the illnesses were attributed to extreme heat which reached 100 degrees during the early part of the convention.

Houston, Tex., was chosen as the site for the 1948 convention.

Another highlight was the welcome speech of Dr. Daniel A. Holmes, who for 25 years has been pastor of Paseo Baptist Church here. 9-20-47

A militant clergyman, and first Negro president of the interracial Ministerial Alliance of this city, Dr. Holmes made a plea for greater interracial cooperation and first class citizenship for all Americans.

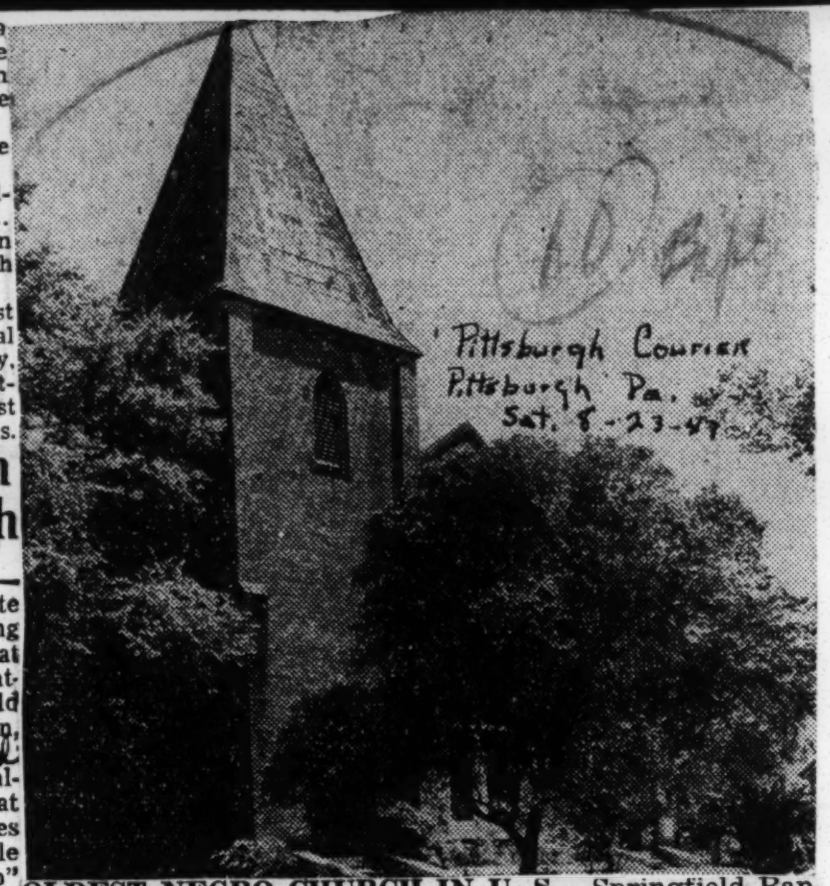
Cleric Says Danish Propaganda, Myth

Afro American 9-13-47

GREENVILLE, S.C. (ANP) — The Rev. Paul D. Bragg, white Oklahoma pastor, who is visiting here, states emphatically that there was no discrimination whatever at the recent Baptist World Alliance session in Copenhagen, Denmark. Baltimore, Md.

He states he stayed at the Palace Hotel, the very best, and that many of the colored delegates stayed there. He added, people of other nation's made a "to-do" over them since such few live in European countries. 9-13-47

The cleric went so far as to say the Americans were "just reorting to a publicity stunt."



OLDEST NEGRO CHURCH IN U. S.—Springfield Baptist Church in Augusta, Ga., was founded in the 1770s by a white congregation and turned over to Negroes in 1773. It is the oldest Negro church in this country.—Religious News Service Photo.

Didn't Apologize To Rev. Shepard, Baptist Head Says

Courier Pittsburgh, Pa.

ST. LOUIS—The Rev. C. Oscar Johnson, president of the World Baptist Alliance, has denied that he apologized to the Rev. Marshall Shepard and other Negro delegates who said efforts were made to keep them from staying in Denmark hotels during the recent Alliance sessions. Sat. 9-13-47

"Statements in the press that I apologized are erroneous," he declared.

"I had nothing to apologize for and I don't know of anyone who has done anything un-Christian-like at the convention," he added.

The Rev. Mr. Johnson added that he didn't know all of the facts in the case, but, that the affair was certainly regrettable.

He addded that four or five of the "brethren' had reported that they were hurt over the treatment and he had told them that he was sorry and would try to find the cause of the incident.

"I regard the affair as a tiny incident in a deep ocean," he concluded.

Many Baptists Embarrassed Over Acts Of Bigots At Copenhagen

Washington, Penn. Globe, Fri. 8-29-47

Many a white Baptist, as well as ALL of the colored adherents of that faith are sorely embarrassed over Copenhagen.

Copenhagen is the capital of Denmark, and the scene of this year's session of the World Baptist Alliance.

The embarrassment is caused by the revelation that it was a display of bigotry upon the part of Americans of the Baptist faith which raised an ugly race issue at the great meeting in Copenhagen, and caused many of the colored messengers to the World Alliance to regret they had attended it.

First newspaper reports from Copenhagen was handled by American daily newspapers in a way calculated to arouse hostility among colored people of the world against the people of Denmark. These reports left the impression that the people of Denmark, upon seeing a large number of colored Baptists in the American delegation, decided to draw the color line with regard to housing them. The attempt was made to picture the Danes as being steeped in race prejudice and unwilling to admit colored Christians to the Copenhagen hotels in which white Americans were quartered.

It is now disclosed that the whole Jim Crow plan of housing delegates was forced on the Danish people by Americans. They had written ahead and advised that they did not wish to be quartered in any hotels that had accepted colored Baptists as guests. The people of Copenhagen made no effort to hide the fact that Americans had sought to Jim Crow the colored Baptist leaders. And they openly denounced the bringing of American race prejudice to Copenhagen by these American Baptist leaders. Fri. 8-29-47

Prior to the coming of the Americans to Copenhagen it is revealed, the Danish newspapers had discussed the American race question and gotten the people of the country in a friendly attitude toward the colored race, few of whose members had ever lived in Denmark. The Danish press and pulpit were shocked, they are saying over the bigotry of those American Baptists who demanded hotel accomodations for "whites only" and those who were seen getting up and walking away from the tables where colored Baptists had been seated. They also were shocked over the conversation of many of the Americans who were doing their best to sow seeds of race hatred in a country where it had not existed. The Danish people were fed up with Fascism, after the occupation of Hitler's troops in their country during the war. They had looked upon America and Americans as the champions of Christian democracy and were not prepared for what they witnessed in the behavior of American delegates to the Baptist World Alliance. Fri. 8-29-47

One Copenhagen newspaper, in its desire to express the views of the Danes toward the display of race prejudice at a great religious gathering, quoted one of its readers as saying that "he had learned two things regarding the race problem, one was during the German occupation of his country and the other during the American Baptists' visit to Denmark."

Most of the colored delegates to the great conclave came away with a fine feeling of fellowship for everybody except the prejudiced delegates from the United States.

Thoughtful white Baptist leaders in this country, many of whom are in the South fear the progress of forming a closer alliance with colored Baptists has been dealt a harsh blow by what took place in Copenhagen. White Baptists some time ago had stated that they intended to spend a considerable sum of money in an effort to prevent the spread of Communism among colored Baptists of the younger generation. They hope by education to teach the young colored Baptists the superior beauty of Christian democracy as taught by Baptists to the philosophy of the Russians.

Also, the Southern Baptist at their great convention held in St. Louis the early part of this year, took a broad stand, as far as would go, in favor of a greater manifestation of brotherhood. But what transpired in Copenhagen looks to young colored Baptists like a manifestation of Fascism, which is an ideology that colored Americans both in and out of the church hate much worse than they do Communism. Fascism thrives on race prejudice, antithesis of Christian teachings. The Communists claim they are even more "brotherly" than Christians themselves and continually propagandize against all forms of race prejuudice. Fri. 8-29-47

It is known that both the Catholics and the Methodists have

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Resume of Accomplishments at Little Rock

Nashville Globe

Some of the High Points of the 67th Annual Session of the National Baptist Convention of America Held Sept. 10th Through 14th

Nashville, Tenn. 9-19-47

1. The parent body and all of its auxiliaries held their meeting according to the program, which was printed and mailed out.

2. The President of the parent body and the Presidents of the auxiliaries with their secretaries, were on hand to do their job.

3. Rev. G. L. Prince, D. D., delivered his annual message to the parent body, while Mesdames Fuller and Williams of the Women's Department, Mr. Ira Clark of the Brotherhood Union, brought their messages.

Nashville Globe

4. Every board, which is an arm of the convention, was given and accepted the hour according to program, thus they brought their year's work to a conclusion and got the benediction of the parent body for good and faithful service.

Nashville, Tenn.

5. Foreign mission work is to be accelerated with increased finances supplied by churches, associations and state conventions to carry out their objectives in the preaching of the gospel in foreign lands.

6. The building program recommended to the convention for dormitories, schools and hospitals in Africa was agreed upon by the parent

9-19-47

7. A piece of Baptist literature in the hands of every member in every local church was one of the objectives for 1948-49 session.

8. The convention did not reverse itself that this country should destroy the open saloon, swinging back to the prohibition period, and claiming that it is the one way to solve the child delinquency problem and straighten up the matured members of the race and nation.

9. Again it was the concensus of opinion that the Congress, the Senate and the President should see to it that mob law and lynch law are out-lawed, that the poll tax should be destroyed, and the FEPC enacted into a national law.

10. The Fatherhood of God and the brotherhood of man idea in the United States among religious people was regarded as one of the prerequisites in hastening the day of peace on earth and goodwill toward men.

11. Resolutions endorsing the Booker T. Washington Commission coining the fifty cent pieces issued by the three mints of the United States by act of Congress and the building of the Memorial adopted without a dissenting vote.

12. The National Baptist Union-Review, published by the National Baptist Publishing Board at Nashville, Tenn., was again recognized as the official organ of the National Baptist Convention of America.

13. The Educational Board's program received the endorsement of the National Baptist Convention of America to continue to work in the interest of religious schools and colleges for whom the convention is making cash contributions through the year.

14. Denominational leaders and race institutions who believe in their own self-determination and who are working out their own salvation with fear and trembling, as reported by the various boards in the work of the past year, received the commendation of the National Baptist Convention of America.

Nashville Globe

15. The Sunday School Congress which held its 1947 session in the city of Detroit, Mich., it being the forty-third year of its existence, and which reported to the convention all the work done, was endorsed by the convention proper.

16. The work of the R. H. Boyd Memorial Commission in having designed and built by one of the nation's greatest sculptors, a six-foot-three-inch bronze statue of the late R. H. Boyd, and placed in the northeast corner of the administration building located at Second Avenue North and Locust Street in Nashville, Tenn., received unanimous and enthusiastic endorsement. Its chairman, Rev. A. A. Lucas; secretary, Rev. Henry A. Boyd, and members were individually as well as collectively thanked for a job well done.

17. The printed minutes in bound volume, of the 1945-46 sessions of the convention held in Kansas City, Mo., and Columbia, S. C., were delivered and distributed during the session held in Little Rock, Ark.

18. More spiritual and fervent music in church congregations was recommended by the convention to take the place of swing and jazz music, which was reported as creeping into many congregations.

19. The convention once more called upon its constituents to exercise their franchise, go to the polls and vote in every election, whether city, county, state or the nation, thus preventing their voluntary disfranchisement in the United States.

Nashville, Tenn.

20. Four more new states enrolled in the convention this year, thus bringing the state enrollment beyond that of 1946.

21. Report of the Committee on Orthodoxy made Drs. E. H. Borden, V. W. McLawler and J. M. Nicholas, read, approved and accepted.

22. Report of the Historian read before the convention on the condition of the religious organizations and the churches in Europe approved and adopted.

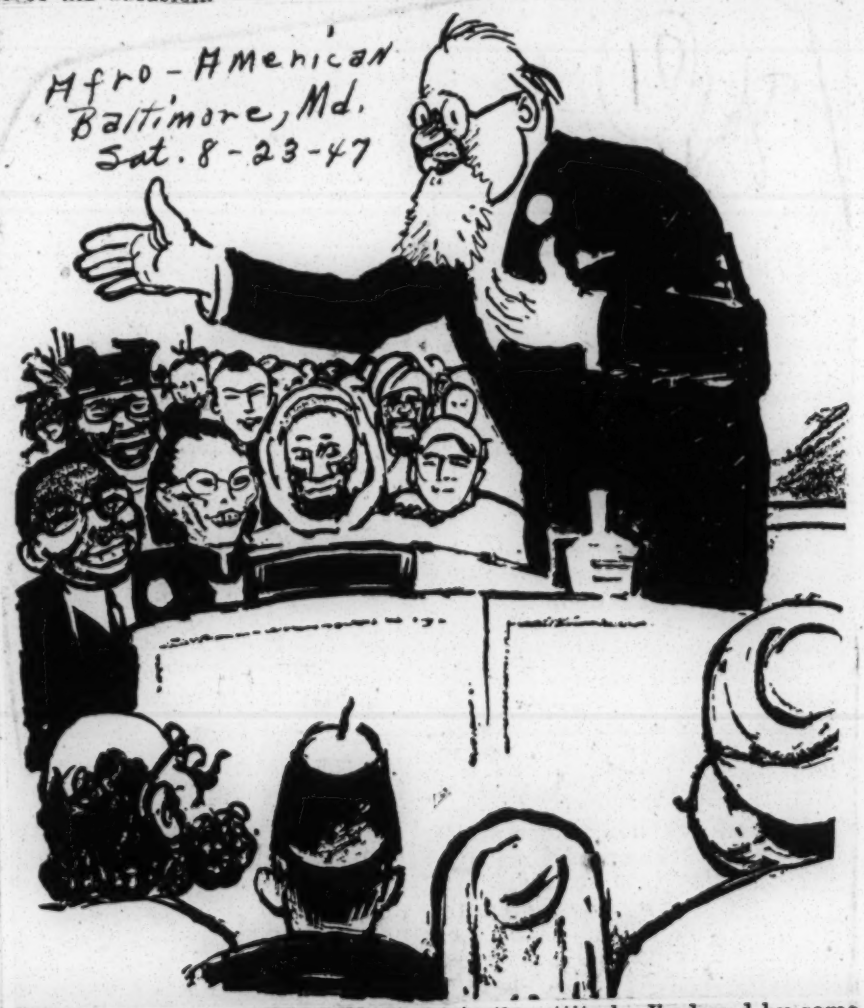
Nashville Globe

23. Reports from messengers of the National Baptist Convention of America made by Dr. G. L. Prince. Mesdames M. A. B. Fuller and Hattie L. E. Williams and Mr. Ira Clark on the Baptist World Alliance received and adopted.

24. Benevolent Board of the National Baptist Convention of America paid six death claims to beneficiaries of former members of the Convention which totaled approximately $1,580.00.

9-19-47

25. An hour of sorrow known as the Memorial Hour commemorating the life and work of our deceased members of the National Baptist Convention of America was held on Saturday, September 13th in the Robinson Memorial Convention Hall with the Rev. George Johnson the speaker of the occasion.



Afro-American
Baltimore, Md.
Sat. 8-23-47

DANISH DEMOCRACY—In contrast to the attitude displayed by some white Americans who attended the World Baptist Alliance in Copenhagen, Denmark, a cartoon in a Danish paper shows the city's Lord Mayor welcoming all persons, regardless of color.

Baptists End Heated Kansas City Session

Atlanta Daily World
Atlanta, Ga.

KANSAS CITY, Sept., (NNPA)—The sixty-seventh annual session of the National Baptist convention, U. S. A., Inc., elected the Rev. E. W. Perry, of Oklahoma City, as vice-president in a surprise compromise move last Friday afternoon

The Rev. J. H. Jackson of Chicago agreed to step aside and allow the Rev. Mr. Perry to go to the higher position with the Rev. Mr. Jackson taking the regional vice presidency, which the elevation of the Rev. Perry left vacant.

The feeling of the delegates evidently was that on view of his twenty-eight years of service to the convention and his seniority, the Rev. Mr. Perry was entitled to the position.

Jues. 9-16-47

Dr. D. V. Jemison, of Selma, Alabama, president of the convention, apparently shared this view as he offered the suggestion when the convention opened Friday that Thursday's balloting be accepted.

Dr. Jemison went into a conference with the two candidates then cheered the Rev. Jackson for his sacrifice.

All other officers were reelected, with the Rev. U. J. Robinson of Mobile, Alabama, who was chosen by the board to succeed the late Rev. J. M. Nabrit as secretary, being approved by the convention.

Atlanta Daily World 9-16-47

The 15,000 delegates in attendance at the afternoon session filled the arena of the huge $6,500,000 Municipal auditorium here as supporters of the Rev. Mr. Jackson and the Rev. Mr. Perry tried to drown out each other's voices as they clamored the name of their favorite candidate

Jackson, 47, who was succeeded the late Dr. L. K. Williams as pastor of the Tabernacle Baptist church in Oklahoma City, were the only two candidates in the race when the nominating speeches began as the Rev. Marshall, recorder of deeds of the District of Columbia, withdrew when he found his chances of winning were slight.

Shouts of "Perry" and "Jackson" resounded through the hall as speakers were interrupted and Dr. Jemison was unable to maintain order.

Atlanta Daily World

Old-fashioned oratory held fourth as nomination speeches for Dr. Perry were made by the Rev. J. L. Campbell of Tennessee and the Rev. M. H Borders, Georgia and for Dr. Jackson by the Rev. Gerdner Taylor of Louisiana and the Rev. H. H. Humes of Mississippi.

Ga.

Dr. Jemison in announcing to the delegates that the tellers could not agree said, "In as much as five men have been more than two hours counting the votes and have disagreed as much as 100 or 200 votes, I rule the world election out."

Jues. 9-16-47

There were shouts of "No, no" from the floor but Dr. Jemison immediately adjourned the convention until Friday morning when an attempt to elect a vice-president at large would begin all over again.

A bit of fright was thrown into the auditorium Wednesday when nelly of Missouri was head by the Rev. W. E. Burns of Kansas, City, Kansas. The governor has been ex

A 500-voice chorus, trained and idny night was Booker T. Wash directed by Wyatt Logan, Kansas on Memorial night featuring ar Citian now stuudying at Northwest- g and heat exhaustion. Those Booker T. Washington Birthplace became ill had eaten in the Memorial and an address by Dr. W. ng room provided for delegates H. Gray, president of the Florida he basement of the Municipal A. and M. college itorium.

Friday ington M s. J. Phillips, president of the ern university, Chicago, sang a pre- oning an who becau dining ro in the b auditoriu

Some were suffering from food pois- by S. J.

convention musical program, Tuesday night before a crowd of 15,000 people

Danish Press Teaches Democracy

Afro-American
Baltimore, Md.

EDITOR'S NOTE: The following are excerpts taken from two editions of the Politiken, the leading newspaper of Copenhagen, on the attempt of white U.S. Baptists attending the World Baptist Congress to force Danish hotels and private homes to refuse admittance to colored delegates to the same conference.

Sat. 8-23-47

COPENHAGEN—The billetting of the colored delegates has met with adversity. In a meeting with representatives of the Tourist Association and the Association of Hotel Proprietors about 10 days ago it was unofficially announced that the Copenhagen hotels were not prepared to take them in.

Excepted were, however, "Missionhoteller" and a few others, where we found much help.

The problem was made still more complicated by the fact that in some cases the public, who had placed a number of rooms to our disposal, declined from admitting the colored guests.

Fortunately we have been able to accommodate them elsewhere by people of a different opinion, amongst others in certain "Frikirkehjem" (free church homes").

Many Embarrassed

Yesterday a group of 63 were sent out to certain addresses supplied them by this office. Of this group a great number returned to "Studenterforeningen" during the afternoon. Sat. 8-23-47

With much difficulty and by asking their way, they had found the addresses, but the hosts, geting embarrassed when they saw them arriving, immediately made excuses by saying that the rooms had already been let.

In a couple of places the delegates were actually insulted, and therefore quickly retired.

Between 4:30 and 5 p.m., when our correspondent paid a visit to the accommodation office in "Studenterforeningen," six colored Baptists returned with melancholy expressions on their faces.

American Guests Blamed

Yesterday we conversed with Villads Olsen, president of the Association of Hotel Proprietors, on his opinion. He is at present on holiday in Hellebaek.

He said, "Personally I have had nothing to do with the accommodation of the Baptists, and I am therefore unable to support their statement.

"Have you previously experienced difficulties with the accommodation of colored in Copenhagen hotels?

"It has happened that our American guest have raised objections, but I have no further opinion.

"Have you any objections to colored guests?"

"It depends on how many."

People Upbraided

Pastor, Dr. Phil. Bredahl Petersen, who is the Danish Baptists' general secretary, gives the following commentaries to the incidents:

"I find it most regrettable that the Danish public, who should know more about 'the free democracy' than most other people, can behave like this. It is directly against the spirit for which we Baptists fight and want to represent, and I hope it will no be repeated." Sat. 8-23-47

Others Offer Homes

All day yesterday (July 29) we had countless offers, both written and by telephone, from Copenhagen residents, who immediately placed their rooms at the disposal of the colored Baptists.

But as we stated yesterday, they have now succeeded in getting rooms for all the colored people with private people and at various hotels round the town, even if it, in some cases, cost work and time.

It is a positive fact, that over 20 have been refused entry to certain private homes in Copenhagen, and not until after a lot of trouble have been able to find themselves a room, and that the Baptists' billetting bureau for tactical reasons have omitted to assign them rooms at a number of Copenhagen hotels.

Don't Force Your Opinion

As an expression for the indignation which has been raised, we publish a letter, which is typical for the public feeling. It is Borge E. Frederiksen, Sverrigesgade 24, who writes:

"I ask whether our rich, white hotel guests (Americans as well as others) are to decide, whether we at home follow our hearts and our natural democratic attitude, or if we to please them and their moneybags or violate our innermost convictions.

Fortunately for the colored delegates themselves, one can almost say, they come from a country, where occurrences like that are the order of the day, and they are almost less to be pitied than we here at home, who throughout a long period have enjoyed the reputation abroad for our "democratic" human understanding."

EDITOR'S NOTE: The following is a later article which appeared in the Berlingske Aftenzvis, another Copenhagen newspaper, after the Danish people successfully thwarted efforts of the white Baptist delegates to have their fellow-Christians barred from Danish hotels and homes.

COPENHAGEN—A conversation which five prominent speakers for four million colored Baptists had with our correspondent shortly before their departure from Denmark, revealed sensational news.

Present were Dr. Marshall L. Shepard of Philadelphia, president of Foreign Mission Board and National Convention, U.S.A., pastor at Olivet Baptist Church and editor of "Christian Review"; Dr. Leonard G. Carr of Philadelphia, president, Pennsylvania Baptist Union which has 250,000 members and vice-president for the association; Dr. J. Pious Barbour, editor of "The National Baptist Voice"; Chaplain Douglass Hall of New York, and Dr. Henry T. McCrary of Philadelphia.

Dr. Shepard commenced the conversation, but everybody was eager to voice his opinion. It was clear that all five agreed on the subjects which they wanted to

Grateful to Danish People

"We wish to express our grati tude to the Danish people," say. bring forward.

Dr. Shepard. "We are thankful that the Danish population will not participate in the race hatred, which has been brought here from America.

"One day a Dane said that he had learned two things regarding the race problems, one was during the German occupation of his country, the other during the American Baptists' visit to Denmark.

"We are happy to say that the Danes have not been willing to learn the methods which have been brought over here.

Mayor Singled Out

"The American Baptists, by correspondence, informed the Danish hotels that they did not want to reserve rooms in hotels where colored persons would also be accommodated. We have proof of this.

"In this connection, we want to express our sincere thanks to the mayor of Copenhagen because he was not afraid of mentioning our problem.

"Private rooms had been obtained for us, and we were glad to learn through the radio that the Danish people do not want to make any distinction between races." Sat. 8-23-47

Inquisitive but Fair

"How have you been treated amongst Danes in general?" we asked Dr. Barbour directly because, during his stay in Denmark, has been accommodated with a proviate family and is exceptionally dark of color.

"The Danish homes have been very nice," he said, "Not even once have we felt that we were in any way inferior to others. People here are inquisitive, very inquisitive, especially the children (Dr. Barbour smiled).

"They come up to us and ask our permission to touch us. It was like that in Sweden as well. That is only curiosity which we understand. The Danes have been fair to us.

"And all the youthful autograph hunters who attacked you outside the K.B. Hall?

"Yes, yes, that was only amusing, and we signed as many books as we could overcome. We are aware that we must appear heterogeneous.

No Complaint to Make

"And you have nothing to complain about?

"We have, of course, investigated the matter when the question arose. It has happened that a family has had more guests than expected billeted on them and therefore other arrangements have had to be made.

"But we may say that not a single colored person was returned to the accommodation office on account of his being colored. Not from a single of the 200 colored delegates have we received complaints.

"All the gentlemen present agree."

Pay Tribute To Fallen Leader In Nashville

Chicago Defender

Both Races Attend Ceremony Held In Near-Zero Weather

Sat. 3-22-47

By DAVID W. KELLUM
(Defender Staff Correspondent)

NASHVILLE, Tenn.—(Special)—The nation's Baptists, an estimated 15,000 of them, paid silent tribute here Sunday to their fallen leader, the late Dr. R. H. Boyd, founder of the National Baptist Publishing Board, in a four hour long memorial service which was climaxed with the unveiling of a $10,000 statue.

This marked the first time in the history of the Baptist denomination that such an honor has been bestowed upon one of their historical chieftans.

Rev. Scarborough

Dr. G. L. Prince

The color line which is so predominant below the Mason and Dixon line, was absent as members of both races joined in honoring the memory of the late Dr. Boyd. They sat together in Mt. Olive Baptist church and heard Rev. N. L. Scarborough, Columbus, Ohio, pastor of Trinity Baptist church and president of the Lott Carey convention, deliver an inspiring sermon on "A Life of Service and Its Overflow."

Negroes and whites also rubbed elbows and stood side by side in near zero weather at the unveiling ceremony held at the corner of Second ave., North and Locust st., site of the administration building of the National Baptist Publishing Board's plant, founded by Dr. Boyd. Sat. 3-22-47

Unveil Statue To Boyd

The Rev. John W. Williams, pastor of St. Stephen's Baptist church, Kansas City, Mo., and members of the National Baptist Publishing Board, offered prayer and Dr. S. A. Pleasant, pastor of St. John Baptist church, Houston, Texas, presided at the unveiling of the statue.

The statue of Dr. Boyd stands six feet, three inches in height and is made of bronze. It was designed by Archimedes Giacomantonio, Jersey City, N. J., who came here to supervise the installation.

Immediately after the unveiling ceremony, the huge throng formed a motorcade and traveled to Greenwood cemetery where wreaths were placed on the graves of Dr. Boyd and his wife, Harriette Albertine Boyd. Rev. William Grimble of Alexandria, La., and Rev. E. M. Elmore, Louisville, Ky., officiated at the short ceremony.

Another feature of the memorial service was the dedication of the new chapel of the publishing plant by Dr. G. L. Prince, president of the National Baptist Convention of America and pastor of Avenue L. Baptist church, Galveston, Texas, and Dr. C. D. Pettaway, vice president of the convention.

Dr. Henry Allen Boyd, secretary of the National Baptist Publishing House, who acted as host, expressed sincere appreciation to the host of Baptist leaders, who had journeyed far and near to participate in the memorial service. Said Dr. Boyd: Sat. 8-23-47

"I'm grateful to all of you who have come to be a part of this great service honoring my father. This marks the first time in the history of the great Baptist denomination, a denominational call has been made to the Baptists of the United States of America to unite in doing honors to one of their greatest historical chieftans.

"My father began with a dingy little one room and an old typewriter and died leaving a million dollar publishing plant. A plant that serves the nation, and many parts of foreign countries. A plant that has never closed its doors nor ever failed in meeting its payroll of its 152 Negro employees for more than 40 years."

10 1947

FIRST BLESSING—Father Herman A. Porter, SCJ, recently ordained in the Society of the Sacred Heart of Jesus, sprinkles holy water, blessing the congregation in the short service before solemn mass in Holy Trinity Church, Detroit. He is assisted by two white priests, the Rev. Clement Kern (left), administrator of the parish, and the Rev. Mark F. Van Gorp of Baton Rouge, La.

Equality Before God

Newsweek New York. N.Y.

Less than a year after he was installed as Roman Catholic Archbishop of St. Louis, the Most Rev. Joseph E. Ritter last week was in a bitter fight with some 700 of his parishioners. Because of overcrowding in Negro parochial schools, Archbishop Ritter had decreed at the beginning of the school term that Negroes be admitted to white parochial schools. Angry white parents formed a committee which met Sept. 14 and prepared to seek an injunction barring the Negroes' admission. 9-29-47

Archbishop Ritter quickly quashed the plan. In a letter read at all St. Louis masses Sunday, Sept. 21, the archbishop warned that if objecting parents started legal action, they faced excommunication from the church. He remimded them of "the equality of every soul before Almighty God," and demanded "obedience to ecclesiastical authority." The committee immediately canceled legal plans, but this week prepared an appeal to the Apostolic Delegate to the United States, the Most Rev. Amleto Cicognani.

Catholic

Catholics Decry Race Reticence

Pittsburgh, Pa.

SP-3-30-47

SPRINGFIELD, Mass. — White Catholics of the Diocese of Springfield "only regret the fact that Catholic Negroes in our midst do not more frequently avail themselves of the opportunities for Catholic lay activity which abound here," the Catholic Mirror, official magazine of the diocese, asserts this month editorially 12-20-47

Referring to the full equality that exists among all Catholics, the editorial notes that " a generation ago a Negro sought admission to the Knights of Columbus —possibly with the fear that he might suffer discrimination—only to find that he was welcomed into the order, and was a respected member of it until the time of his death a few years ago."

Entitled "Racism Is Un-Catholic," the editorial compliments Archbishop Joseph E. Ritter of St. Louis for his recent order admitting all Catholic children, regardles of color, to all Catholic schools, and rebuked the small minority of Catholic parents who for a time opposed his order.

Archbishop's Authority

Newsweek Newyork

For the Most Rev. Joseph E. Ritter, Roman Catholic Archbishop of St. Louis, it was a victory—for authority as well as racial tolerance. The archbishop and some 700 of his parishioners had been fighting for almost a month about his decision to allow Negro children into white parochial schools because of overcrowding in the Negro institutions. White parents had planned legal action: Archbishop Ritter had threatened excommunication from the church if they went to court. The parents dropped legal plans, but appealed to Archbishop Amleto Cicognani, Apostolic Delegate to the United States (NEWSWEEK, Sept. 29). 10-13-47 mg.

On Oct. 5, the parents' leader, John P. Barrett, announced at a meeting that the Apostolic Delegate expected the group to comply with Archbishop Ritter's ruling. "I plead with you to disband," said Barretti. "I am a Catholic . . . The only way I can remain a Catholic is to give up the chairmanship. I don't want what happened to me to happen to anyone." The committee then voted itself out of existence.

10 1947

Augusta, Ga., Bulletin
May 31, 1947

Alabama's First Native Negro Priest Ordained

MOBILE, Ala.—(NC)—Said to be the first Negro born in Alabama to be ordained to the priesthood, the Rev. John Marcellus Faustina, of the Society of St. Edmund, offered his first Solemn High Mass in the Church of the Pure Heart of Mary here on April 20. He is also the first Negro to become an Edmundite priest.

Father Faustina was ordained in the Cathedral of the Immaculate Conception, Burlington, Vt. He is the son of Gilbert Faustina of the Most Pure Heart of Mary parish, who is past Supreme Knight and one of the founders of the Knights of St. Peter Claver.

The Society of St. Edmund was founded in France in 1843 by Father Jean Baptiste, was organized in this country in 1892, and began its work among Negroes in the South in 1938.

The headquarters for this mission work in the South is in Selma, where the Society have Good Samaritan Hospital, the largest Negro hospital in Alabama.

Color Line Must Go, Catholics Say

Afro-American
Baltimore, Md.

200,000 in Canada Pray for Peace

Sat. 6-28-47

(Photo on Page 3)

OTTAWA, Canada—Two hundred thousand Roman Catholics, representing 15 nations in North America, Europe and Asia endorsed appeals for abolition of the color line among the people of the world, at a five-day peace congress here last week at the fair grounds.

Hailed as the largest Catholic pilgrimage ever to take place on this continent, the congress was given special blessings by His Holiness Pope Pius XII, who appointed James Cardinal McGuigan, archbishop of Toronto, as his personal representative.

Five cardinals, and more than 200 archbishops, bishops and high dignitaries of the church attended and sounded a clarion call for the nations to unite in brotherhood. Representatives of all races were among the pilgrims. 6-28-47

Ceremonies centered around the giant repository or altar constructed in Lansdowne Park. The altar, which towered some 155 feet above the lawn of the park, was ablaze with lights each night, making it visible for miles around.

The repository covered an area of 515 feet long by 80 feet deep. In addition to one main vestry back of the sanctuary and others underneath the main repository stand, there were 30 confessionals with entrances on the ground level.

About 200 special seats and praying stools were provided for the cardinals, archbishops and bishops.

On Thursday, Pope Pius, in a radio address from Vatican City which was directed to the Congress here, asked his listeners to "open your eyes and take cognizance of the fact that in today's problems, social justice imposes itself.

Pope in Broadcast

As the voice of His Holiness was carried over a public address system, the colorful assemblage of church dignitarie came to their feet to hear the words which were spoken in both French and English. S 34. 6-28-47

Plenty of Food

The food statistics for the congress, supplied the AFRO by Lorne Murphy, showed that the delegates had available:

Ten thousand dozen ham and cheese sandwiches; 18 tons of or 360,000 individual hot dogs served with rolls; 200,000 packages of or 1,000,000 single cookies; 100,000 packages of or 200,000 individual doughnuts; 250,000 chocolate bars;

Also 150 cases of or 45,000 oranges; 100,000 cakes and pies; 30,000 cases of or 720,000 bottles of soft drinks, cooled by three tons of ice; two tons of coffee; and one ton of tea.

Catholic

1st Alabama Race Priest To Offer Mass April 20

Michigan Chronicle
Detroit, Mich.

By JOHN E. ROUSSEAU Jr.

MOBILE, Ala.—The distinction of being Alabama's first native Negro Catholic priest goes to the Rev. John Marcellus Faustina of the Society of St. Edmund, who

Rev. Fr. John M. Faustina

will offer his first solemn mass April 20, in his home parish here at the Church of the Immaculate Heart of Mary. S 27. 4-19-47

Ordained April 12 at the Cathedral of Immaculate Conception Burlington, Vt., Father Faustina at once returned to his home here to celebrate his first mass. The assistant ministers who will serve are the Rev. Father Austin Chachere, M.S., SS.T., of Opelousas, La., and the Rev. Father Prosper Meyer, O.S.B., of Leavenworth, Kan.

Youngest son of the late Gilbert Faustina, past supreme knight and one of the Knights of Peter Claver founders, Father Faustina was born in Mobile in 1920. He attended parochial school at Immaculate Heart of Mary parish, later completed high school at St. Augustine's Seminary, Bay St. Louis, Miss., and attended St. Michael's College, Winoosku Park, Vt., where he took his A.B. degree with honors in January, 1943.

His four years of theological training were received at St. Mary's Seminary, Randolph, Vt., the center for scholastic training of the Society of St. Edmund, in which he made his religious profession Sept. 1, 1941.

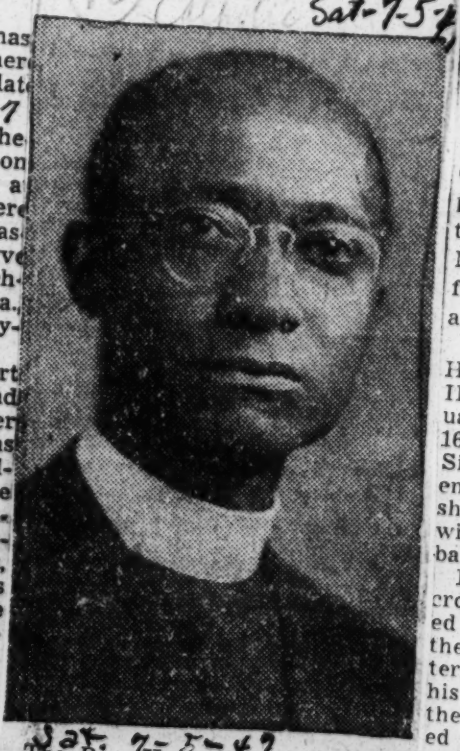
Founded In France

The Society of St. Edmund was founded in Pontigny, France, in 1843 by a devout priest, John Baptiste Muard. The society began work in this country in the diocese of Burlington, Vt., in 1892. In 1904, when the passage of anti-clerical laws drove the society and many other religious groups out of France, the general headquarters were set up in Burlington. Since then the society has flourished in its work of aiding the diocesan clergy, preaching retreats and missions, and since 1938, aiding Negro missions of the South.

This work since its beginning has grown rapidly, and now the society has seven mission stations in the dioceses of Mobile and Raleigh, occupying the full time of 14 priests and two lay brothers.

The Society of St. Edmund takes its name from the sainted Archbishop of Canterbury who, when driven into exile by King Henry III of England in 1240, took refuge in the Cistercian Abbey of Pontigny, which later became the birthplace of the society.

The Black Dispatch
Chicago's First Negro
Oklahoma Priest City, Okla.
Sat-7-5-47



The Rev. Herman Porter, of the Society of the Sacred Heart, was ordained in Chicago at St. John's Cathedral by the Most Rev. Moses E. Kiley, archbishop of Milwaukee.

Rev. Porter, one of three Roman Catholic priests slated to be ordained in the United States this year, offered his first high mass Sunday at St. Elizabeth's church. He is Chicago's first Negro Catholic priest. (ANP)

Columbia, S. C. State
August 31, 1947

Catholic Mission For Negroes Here Has New Pastor

Father Anthony G. McCabe

The Rev. Father Anthony G. McCabe of the Dominican order of preachers has recently become pastor of the Blessed Martin de Porres Mission, Roman Catholic mission for Negroes located at Hampton and Oak streets.

Father McCabe was a Purple Heart chaplain during World War II. Entering the service in January, 1942, he was assigned to the 165th Infantry of the "Fighting Sixty-Ninth." For two years he endured the worst of Japanese fire, sharing the hazards of combat with his men through the bitter battles of the Gilbert islands.

In 1944, while braving enemy cross-fire on Saipan, he was wounded by shrapnel and evacuated to the rear lines. But three days later, despite the remonstrances of his ward officer, he went back to the front. However, he was ordered to a hospital in the Hebrides and thence back to Hawaii and the States. He holds the Bronze Star medal as well as the Purple Heart.

Both before and after the war, Father McCabe was assistant in the church of St. Vincent Ferrer in New York City, until his appointment to Columbia. He succeeds Father Mark O'Dowd, whose health necessitated his being sent to New York for treatment.

Father McCabe was assigned to his new post by the Very Rev. S. T. McDermott, O.P., prior provincial of the Dominican fathers in America, and appointed by the Most Rev. Emmett Michael Walsh, D.D., bishop of Charleston.

As pastor at Blessed Martin de Porres, he will not only minister at the Church of Our Lady of the Rosary, but will also be the spiritual father to the school and to the four fathers and five sisters who carry on the work of the mission.

N.Y. Times
Mon. 8-25-47

NEGRO CHURCH DEDICATED

It Is Second of Kind Established by Camden Catholic Bishop

Special to THE NEW YORK TIMES.

CAMDEN, N. J., Aug. 24—The new St. Bartholomew's Roman Catholic Church at 753-55 Kaighn Avenue, the second Negro church established in the Camden Diocese, was dedicated today on the Feast of St. Bartholomew.

Bishop Eustace laid the cornerstone and blessed the two-story brick church, erected at a cost of $70,000, before a solemn dedicatory mass at 11 A. M. The celebrant was the Rev. Joseph T. Hanley, rector of the church since it was founded in 1940. The Rev. Robert I. Gannon, president of Fordham university, delivered the dedication sermon. The altars are of hand-carved wood. Stained Cross of marble and the stations of the glass windows have been dedicated at a cost of the Negro race—St. Peter Claver, solemn dedi-St. Augustine, and St. M. Ciprian. The cel-Stained-glass windows at the entrance bear the coats of arms of Pope Pius XII and Bishop Eustace. The Rev.

Prelate to Excommunicate Foes Of St. Louis Negro Catholic Pupils

New York Times Mon. 9-22-47

Special to THE NEW YORK TIMES.

ST. LOUIS, Sept. 21 — Archbishop Joseph E. Ritter today warned Roman Catholics protesting the admission of Negro children into parochial schools with white pupils here that they will be excommunicated automatically from the Church if they persist in plans to bar the Negroes by civil action against the Archbishop.

The caution, contained in a pastoral letter read at all masses throughout the archdiocese, is believed to be the first such general warning in its history.

John P. Barrett, chairman of a dissenting group said that a meeting planned for tonight would be held as scheduled, but added:

"I can't say whether I will drop active participation in the group after the meeting. However, I personally will not take any action that will jeopardize my religion or that of anyone else."

Members of the group were reminded in the pastoral letter that "the equality of every soul before Almighty God" and "obedience to ecclesiastical authority" are fundamental principles of the Catholic faith to which they have a filial obligation to cooperate with their Bishop, clergy and fellow-Catholics.

"We realize that many of these good people are being misled," the Archbishop explained.

Stating that the decision for a public caution was made after "mature deliberation," his letter continued:

"The policy of admitting Negro children to Catholic schools with white pupils is one which we consider our right and duty as chief pastor of this archdiocese, regardless of race or nationality."

The penalty of excommunication is incurred automatically, the Archbishop explained, should an individual or group of individuals, with full knowledge of the violation of canon law, interfere in the administrative office of the Bishop by going to authority outside the church.

Racism Termed a Heresey

Msgr. Charles H. Helmsing, archdiocesan secretary and an expert in canon law, explained that "while the penalty lasts, it means that the Catholic is excommunicated from holy communion and other sacraments of the church, and from all his rights as a member of the church."

Stating that the penalty applied to all participants as well as to leaders and pointing out that the late Pope Pius XI termed racism as practiced by the Nazis a heresy, he added:

"The crime of trying to impede the lawful authority of the bishop in matters of faith and morals in the administration of the diocese has the grave penalty of excommunication which can only be lifted by the Holy See, if the criminal is repentant."

Broadening of Policy

More than 700 persons attended a heated meeting a week ago when a resolution was adopted to retain "legal talent" and if necessary file an injunction to restrain the Archbishop.

The Archbishop indicated that there would be no change in his policy.

While Negro students have attended some elementary parochial schools with white students here since about 1937, the policy was broadened this month to admit Negroes to diocesan high schools. About 100 Negroes are attending Catholic schools with white students.

New York Times 9-22-47

St. Louis Hits Segregation

Commonwealth New York 10-47

AT THE BEGINNING of the St. Louis school year several weeks ago, we noticed the hubub raised in that city over the entry into the Catholic parochial and high schools of a few hundred Negro children. A group of Catholics were objecting strongly, and with great publicity, to this anti-segregating development.

Since then, Archbishop Ritter published a letter to the clergy and laity which was reproduced with long articles by all the St. Louis papers, and it is one of those letters which are both unhappy and happy to read and consider. 10-10-47

It has come to our attention that a small group of individuals have signified their purpose of taking civil action to restrain us from carrying out a policy which we consider our right and duty as chief pastor of the faithful of this Archdiocese, regardless of race or nationality.

We realize that many of these good people are being gravely misled. Consequently, we take this occasion to remind them of their filial obligation as Catholics to cooperate with their Bishop and Clergy and their fellow Catholics in issues which are fundamental in our holy Catholic Faith, namely, not only the equality of every soul before Almighty God, but also obedience to ecclesiastical authority.

Then the objectors were warned of automatic excommunication if they should press their suit before an authority outside the Church.

There is practically no doubt that the immediate issue is settled: the Catholic schools in St. Louis will this year and from now on accept both White and Colored pupils together, without any practice of segregation, nor special schools for Negroes. It is happy that this thing has been accomplished, because it is not a small thing. It is unhappy that bringing on this development has proved to be so large a thing.

Communications

THE NEGRO'S FRIENDS

Commonweal New York, N. Y.

TO the Editors: I read with interest the letter of Mr. George Streator in your issue of September 12, 1947. He objects, apparently, to the methods presently followed by some Catholic organizations striving to combat race discrimination and suggests that "The various Catholic groups assume for themselves a definite task, and, we hope, stick to it until something other than speech-making is accomplished." 10-10-47

It is a fair assumption that by "speech-making" Mr. Streator means lectures, forums, seminars, perhaps publications, and other educational devices. Much of the prejudice and discrimination encountered is due to ignorance or misinformation. Where that is true, one's program must, in the main, be educational.

Racial discrimination neither occurs, nor can it be combatted in a vacuum. It occurs in certain social groupings and in connection with more or less definite social activities, for example, in schools, theatres, unions, shops and stores, recreational facilities, housing developments and certain neighborhoods, and its cure, where and when effected in a given setting, is most efficiently achieved by those who work in that setting.

New York

By the same token when racial discrimination occurs and there is no opposition to it, it is largely because of the ignorance or apathy of members of the group in that area. Until that ignorance or apathy is removed, or the group alerted, very little can be done by an approach from the outside, or by mass pressure only.

The Catholic Interracial Councils seek to remove the ignorance and apathy frequently found in Catholic groups which practice discrimination, and by discussion with and instruction of these groups in their responsibilities as Catholics and Americans, and in the implications and doctrine of their Faith in the field of race relations, they strive to bring about a common understanding which results in a decided improvement.

Do the Councils claim to be experts or are they warranted in arrogating to themselves the title of "authorities?" An authority or expert has been defined as one having special knowledge, experience or study in a particular field or subject. The Councils have given this matter much study, but they do not pose as the final authorities, nor do they set themselves up as necessarily unique. They make it a practice to seek information, wherever available, on the topic, and to cooperate with and assist when requested or able to do so, by way of information, advice or techniques, speakers, literature, etc.

HAROLD A. STEVENS.

A BLOW AT DISCRIMINATION

The New York Times

The attitude of the Catholic Archbishop from admitting the sons and daughters of Negro communicants to high schools operated by the diocese. They previously had attended freely the elementary schools. Although the penalty of excommunication would flow from the act of disobedience to ecclesiastical authority, the Archbishop went beyond that warning to call attention to the fundamental principle of Catholic faith that before Almighty God there is "equality of every soul." 9-26-47

How much happier a place this world would be were that principle accepted and practiced by all of us, Catholic and non-Catholic alike.

St. Louis dad of ours discussed ap-

plication for an injunction to keep the Catholic Church and to bar that action of this will be found in the relation of energies toward that end if we are to have a better world. Equity affair. The Council did not at any point to my knowledge negotiate directly with the theater owners or producers. Actors' Equity was best qualified for that. The Council first tried to assist and encourage the liberal actors in Actors' Equity that they should resist discrimination in the National Theater in Washington, and later assisted Equity in its discussion with the producers.

So too, when the fight first began for a permanent FEPC, the Council joined with other groups to advance the program.

In this field of discrimination which basically is a rather complex problem of human relationships no one group or method will ever achieve a 100 percent satisfactory solution. All men of good-will must bend their efforts and

10-10-47

they were subject to excommunication. Louis parochial schools. St. Louis

New York Times 9-26-47

hired legal counsel and discussed

10 1947

Catholic

A Challenge to Catholics

Courier

The laudable drive of the Catholic Church to eliminate color discrimination within its ranks and to fully integrate its Negro members throughout the church structure received a severe setback last week when 700 Catholics in St Louis adopted a resolution to file an injunction to prevent Negro children from attending parochial schools in that diocese.

The temper of these 700 St. Louis Catholics may be gauged by the fact that they forced three of their number to leave the assemblage because they opposed the resolution.

Their meeting was publicized by distributing leaflets in all of the Catholic parishes. Pittsburgh Courier

The total number of Negro children who would be affected by the ouster is around 100.

Archbishop Ritter of St. Louis is to be commended for standing firm in the face of this Negrophobic demand and properly holding that the only question involving parochial schools is whether or not the student is a Catholic, regardless of consideration of color.

The Archbishop has steadfastly refused to even discuss the matter with the various committees that have sought to discuss the matter with him. Sat. 9-27-47

He sees all too clearly that any yielding to the prejudices of a handful of ungodly parishioners would undermine and destroy the whole enlightened program of the Church which is dead set against racism and colorphobia and which has been so laudably implemented during recent years in accordance with policies set forth in papal encyclicals.

With the winds of prejudice and disunity sweeping across the earth today and stirring the basest instincts this is obviously no time for pussyfooting on the part of those in high places.

It is heartening to see more and more leaders taking the high ground of principle in the face of mob appeals and that this challenge to the very basis of Catholicism has been met.

PROTESTANTS, BEWARE

The Courier Pittsburgh, Pa. Sat. 10-18-47

While Divided Protestantism Hesitates, Roman Catholics May Yet Lead the Way

By BENJAMIN E. MAYS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

THE Roman Catholic Church St. Louis made history recently. The press over the Nation carried the news that Archbishop Joseph E. Ritter of St. Louis had ordered that all parochial schools be opened to colored children.

Mr. Mays

He ruled that all qualified Catholic children should attend Catholic schools. This is all the more significant when one considers the fact that the parochial schools in St. Louis are segregated.

But if any church group is in a position to defy custom and law, the Catholic authorities can do so. It is a church of authority and Catholics are accustomed to accepting the decisions of their church. I venture to say that the protest will close and Negro children will attend the parochial schools.

* * *

I HAVE ALWAYS maintained that we do not get any further along the road of interracial democracy because top leaders are either full of prejudice themselves or they are afraid to take a stand. When the top people make up their minds and take a stand for right,—as a rule, nothing happens.

* * *

ARCHBISHOP RITTER orders also prove that some things must be done by fiat, that it is necessary to muddy the water some times if progress is to be made. It isn't necessarily true that you undo all that you have done if you rub people the wrong way. The Courier

If we stop every time we think we are rubbing somebody the wrong way, we will never make any progress in the area of race relations nor in any other area. The only way not to rub some people the wrong way is to do absolutely nothing. It seems that Archbishop Ritter knows this only too well. One of the ways to make people think is to shock them. Pittsburgh, Pa.

THE CATHOLIC CHURCH is determined to reach more and more Negroes as the days go by. It seems to feel that it has been negligent in the past in its program of recruiting Negroes, but now it seems that the Catholic Church has decided to allow no sand to burn under its feet in its effort to win Negroes. Let Protestants beware!

I have often wondered what would happen if the Pope of Rome handed down a decree that segregation must be abolished in the Catholic Church throughout the world. The Pope could do it. And I believe he could get away with it. In fact, there is no room for segregation in the Catholic Church and no room for it in the Protesant Churches. They both claim the same Jesus and the same God.

Some day the Pope may do this. If so, what will we Protestants do? One thing is certain, it would be quite embarrassing to Protestant Churches. If this should happen many Negroes would flock into the Catholic Church.

If the Catholics did abolish segregation in their church, it would hasten the day of non-segregation in all Protestant Churches. But I hope Protestantism will not be driven to this by the action of the Roman Church. I hope both Churches will do it because it is the only Christian thing to do.

Sat. 10-18-47

THE HORIZON

Courier, Pittsburgh, Pa.

By P. L. PRATTIS

Berates Catholicism, Sees Nothing in Bible That Remotely Resembles It

Sat. 10-18-47

SEVERAL weeks ago, the writer of this column expressed the opinion that a sort of "cold war" prevailed between the two great branches of Christianity, Protestantism and Roman Catholicism. He deplored the probable imminence of a civil war among the Christian religionists, pointed out certain strengths in organization and discipline which the Roman Catholic Church enjoys and ventured to suggest that Protestantism may best hold its ground by serving best the souls of men. The point of view has brought what the writer believes is a significant and provocative reply from Robert L. Shuffert of the Medical Detachment of the Ninety-fourth Engineer Battalion, Fort Belvoir, Va. This reply is being published because of the stimulus to discussion which the writer believes it brings to one of the increasingly important issues of our times. Mr. Shuffert's letter, in part, reads:

Mr. Prattis

"I do not disagree with much of what you write, particularly about the growth, power, discipline, influence, etc., of the Roman Catholic Church, nor can anyone deny that Protestantism is very poorly organized. Protestanism is not in any sense a united body, but rather is composed of a large number of denominations that cannot attain unity among themselves. They make only a feeble effort to halt the advance of Papalism. With this much we both agree. May I now attempt to explain some of the fundamental differences in these great religious bodies?

"A Catholic is merely a small cog, a serial number, who must at all times be subservient to the man-made rules of his church. He has no religious freedom, no mind of his own, no alternative but to accept the orders of his superiors in the church. Bible reading is not encouraged because Catholicism realizes, or should realize, that very few of the beliefs are based on the Bible. A good Catholic is one who pays his dues, attends mass on Sunday, and stays precisely in line. He shouldn't attend public schools although he will take a free ride on a public-supported bus. Catholics still believe in the rule of the Church over the State even if they don't come out and admit it.

"They still believe in the infallibility of the Popes, although the history of Papalism is as cruel and as savage as that of any chapter ever written about the deeds of a people, pagan or Christian. Catholicism may be interested in the soul (how, or the basis of it I don't know), but it seems obvious that it is much more interested in power, money and numbers, regardless of color or anything else. When it has accumulated enough of the above three things, it will once again attempt to control the State and force Catholicism upon the people just as it did three hundred years ago. Heresy is punishable by death in the Catholic religion.

"Of course, these things are not openly admitted by the powers in the Catholic Church, but on close questioning and observation they cannot be denied. Catholicism invites Negroes to the church simply to enhance its own power and wealth. I do not believe that Catholics are more interested in the soul of the Negro than are the Protestants.

"In Protestant religion there is no strict discipline over the individual. As I see it, every Christian should read the Bible and accept its teachings rather than those handed down by some group in power. Catholics are so ignorant of the Bible that their prayers have to be written for them and then memorized. They

NEGRO PRESS CREED

The Negro Press believes that America can best lead the world away from racial and national antagonisms when it accords to every man, regardless of race, color or creed, his human and equal rights. Hating no man, fearing no man, the Negro Press strives to help every man in the firm belief that all are hurt so long as anyone is held back.

worship, not Christ, but the mother of Christ. They flourish on pomp, worship idols, forbid their priests to marry, and forbid the eating of certain foods on certain days. The Bible speaks in condemnation of a powerful religious group or body that would be characterized by those very things. Sat. 11-1-47

"I do not believe that Catholicism can ever be depended upon to promote religious, racial or any other kind of freedom. Woe be to freedom when Catholics gain the power they seek.

"What have the Catholics done for the soul of men? What have they done to raise the moral standards of our country? They have openly condoned gambling, drinking, movies, dancing, etc., —yes, all are definite influences for good, I know. They throw their big picnics and bingo parties on Sundays with fifths of whiskey as the leading prizes, and the priests openly swallowing their suds. But, alas, they are all at mass the next morning and all is forgiven—they think. Do you care to deny that I have seen all of the above happen over and over again? Do you believe that such abomination and corruption is acceptable to God? Do you believe that God intended that the Church should resort to such practices to gain money and members and popularity? You mentioned that Protestants should throw out sin just as the Catholics have done. Did you mean that the Protestants should just throw out sin to the wind as the Catholics do in the above instances?

"I am against sin no matter where or in what form it is found. I am for religious and racial freedom all over the world. I am sure that Protestantism has strayed far from the original teachings and doctrines of the Bible, and I believe it is doomed unless it can change its ways. However, I see nothing in the Bible that even remotely resembles Catholicism and hence they do not deserve to be called Christians. If I were a Negro, I would first seek to be added to the real Church of the Lord rather than be propagandized into joining some corrupt power-seeking Church that pleads for my membership but offers destruction to my soul."

Catholics Now List 20 Million Negroes

Enterprise

CHICAGO — "More Negroes belong to the Catholic Church than to any other Christian religious body in the world," a December Negro Digest articles asserts in announcing that in the world at large more than 20 million colored people are atholics.

Seattle, Washington Sat. 12-13-47

R. M. Bailey, Formerly Of Norfolk, Composes Mass

Journal & Guide

Norfolk Va.

WASHINGTON, D. C.—A Mass written by Reginald M. Bailey, formerly of Norfolk, was sung for the first time by the senior choir of the Holy Redeemer Catholic Church here recently. Mr. Bailey, a former Journal and Guide employe, is director of the choir, and wrote the Mass especially for the church, which celebrated its 25th jubilee Nov. 9.

The Mass has six complete parts: the "Kyrie," a prayer, meaning "Lord Have Mercy"; the "Gloria," a hymn of rejoicing; "Credo," a profession of the Faith; the "Sanctus" and "Benedictus," two short motels meaning "Holy, Holy, Holy" and "Blessed is He Who Cometh in the Name of the Lord"; and "Agnus Dei," an invocation to the "Lamb of God Who Taketh Away the Sins of the World."

Mr. Bailey, who has composed three other Masses and several motels, has been organist and choirmaster of Holy Redeemer Church since 1945, when the choir had 14 members. Under his leadership it has grown to 55.

He is the son of Mr. and Mrs. Josiah Bailey Jr., of 939 Fremont street. A graduate of St. Joseph's Catholic High School here, he served as organist of St. Joseph's Catholic Church in this city. He also at one time directed the St. John's AME Church choir, and was organist and director of the Metropolitan AME Zion Church choir when he changed his residence to Washington. Sat. 11-22-47

The parish which now utilizes his talents has 4,633 members, and is 25 years old, having been founded by the Rev. Francis J. Tobin to assist three parishes in caring for race Catholics who, along with the general population, had increased in the city during the first world's war. The present pastor is the Rev. Charles B. Winckler.

Mr. Bailey's father Dr. Bailey has been connected with St. Joseph's Catholic School here in the line of music for more than 20 years. In March, 1933, he organized the school band, which he directed during its seven or eight years of existence.

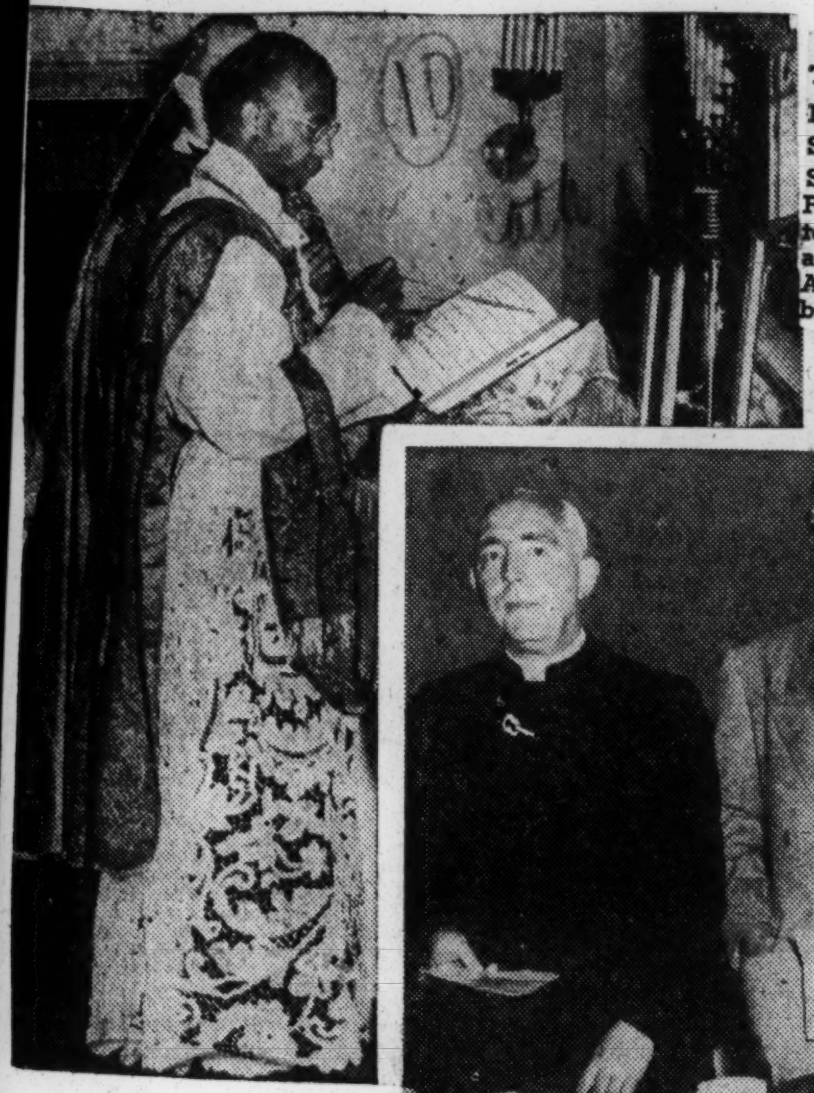
Journal & Guide

Reginald M. Bailey, formerly of Norfolk, sits at the organ of the Holy Redeemer Catholic Church, Washington, D. C. Mr. Bailey, who is director of the church's senior choir, recently composed a special Mass in honor of the church, which celebrated its 25th jubilee Nov. 9. Norfolk Va

He is the son of Mr. and Mrs. Josiah Bailey Jr., of Fremont street, and is a product of St. Joseph's Catholic High School here. He has been director and organist for several church choirs in this city. Sat. 11-22-47

Catholic

Sat. 6-28-47



THE REV. HERMAN A. PORTER (top) first Negro priest of the Society of the Sacred Heart, offering his first mass during Sunday morning services at St. Elizabeth's Roman Catholic church, 4100 Wabash ave. At testimonial dinner in his honor at Sheil House are, from left: The Rev. B. Rottermann, Atty. A. T. LeCesne, the Rev. William Brambrink and the Rev. Porter. Sat. 6-28-47

Chicago Ill. Defender

Race Issue Brings Threat of Ex-Communication

New Republic 10-13-47

by Irving Dilliard

ST. LOUIS, MO.—This city is the scene—and has been for more than a month—of a significant controversy over educational policy within the Roman Catholic Church. The issue is the admission of Negro pupils to parochial schools.

Dissenting from a ruling of Archbishop Joseph E. Ritter, successor to the late John Cardinal Glennon as head of the St. Louis Archdiocese, a group of white parents who insist on segregation have carried their case to the apostolic delegate to the United States, Archbishop Amleto Cicognani, in Washington.

Parochial, elementary and high schools of the St. Louis Archdiocese contain about 58,000 pupils. Of these approximately 400 are Negroes. For about 10 years a few Negro students have attended some parochial elementary schools along with white pupils. Since the relative number of Negroes was small, the practice attracted little attention. Archbishop Ritter, who came to St. Louis a year ago from Indianapolis, enjoys the reputation of being a good business administrator as well as a church leader. Knowing that the late Pope Pius XI termed racism as practised by the Nazis a heresy, the new head of the St. Louis Roman Catholics moved to join a church policy of non-discrimination with an extension of efficiency in school administration. Last summer St. Louis University, a Jesuit school founded in 1818, opened its doors to Negroes. With the coming of the present school term, the Archbishop took the broader step of admitting Negroes to the lower schools.

Delaware

This touched off the following chain of developments:

¶ A group of white parents, opposed to admission of Negroes, formed an organization and began to hold meetings to air their grievance against the Archbishop's act. At an assembly in mid-September, attended by 700 persons, chairman John P. Barrett related that he had been unsuccessful in repeated efforts to discuss the question with the Archbishop.

¶ When the group failed to obtain what it considered an answer from the Archbishop and from the archdiocesan director of schools, Monsignor Alfred G. Thomson, it decided to engage a lawyer and take legal steps to ban mixed education.

¶ Up to this time Archbishop Ritter had taken no public notice of the protesting group. Stirred by the threat of civil action, the Archbishop prepared a pastoral letter to be read at services. Suggesting that "many of these good people are being gravely misled," the letter reminded them of "their filial obligation as Catholics to coöperate with their bishops and clergy and their fellow Catholics." It further reminded them that these obligations included "not only the equality of every soul before Almighty God, but also obedience to ecclesiastical authority." The letter then deemed it "opportune to caution them publicly" of the penalty of excommunication. This penalty, the Archbishop wrote, "is incurred automatically should an individual or groups of individuals, without permission and in violation of Canon 2341, presume [that is, after full knowledge] to interfere in the administrative office of their bishop by having recourse to any authority outside the church."

¶ Thus rebuked, the objectors met again and, amid assertions against jeopardizing the religion of anyone, voted to function under the name of the "Catholic Parents' Association of St. Louis and St. Louis County." By resolution the group directed that a letter be sent to the apostolic delegate to ask his intercession and to inquire whether the course of its members was in conflict with their religious obligations.

As a gesture of friendliness toward Catholic Negroes, the protesters voted to give $25 to a charity at St Malachy's Church in a midtown St Louis neighborhood.

The pastor of St. Malachy's Church, the Reverend Ralph W. Warner, SJ, announced that this donation, should it be received, would be returned to the senders, since St. Malachy's, "in conscience," could not accept any friendly gesture from those "who refuse to be governed by and think with their duly appointed successor of the Apostles and the Good Shepherd of the Archdiocese of St. Louis."

To "demonstrate that we are not in a minority," the objecting parents have now drawn up petitions which they plan to circulate throughout the Catholic community. These petitions have blanks for 100,000 names. They assert a desire for "Catholic education for Negroes" on a basis of "separate and equal facilities" for which the group will work to provide funds.

As this is written, the reply of the apostolic delegate to the dissident parents is being awaited with keen interest. In the meantime the furore has provided the St. Louis press with many page-one news stories. The *Post-Dispatch* has devoted an entire column on the editorial page to letters pro and con. Sample extracts:

¶ "Democracy is a sham when unthinking individuals go to such lengths." 10-13-47

¶ "We have no desire to see our children intermarry with the colored race." Delaware

¶ "Though I think I shall always remain a Protestant, the Archbishop has shown me what religion can mean in a person's life."

¶ "It was the intention of Cardinal Glennon to have a new school for Negroes. This ruling Archbishop Ritter has betrayed."

¶ "As Catholics we know that behind a movement to oppose our bishop's ruling on racism is a terrible heresy in which the faithful can have no part."

¶ "All Christians of the equality of souls before God."

¶ "As a Negro member of the Protestant faith, may I say that true Christians of the Catholic faith owe nobody an apology for the acts of a

CLARE BOOTH LUCE LAUDS SCHOOL STAND

St. Louis Argus

It was learned Tuesday, that Clare Booth Luce, former congress-woman from Connecticut, has sent a contribution to St. Malachy's Catholic Church, 2900 Clark avenue. The contribution was in recognition of the stand of the pastor of the church, Rev. Ralph W. Werner, S. J., in declining acceptance of a donation from a group opposed to the 'Open Door' Catholic school policy instituted by Archbishop Joseph E. Ritter.

Mrs. Luce, who had discussed the incident in Town Hall of the Air broadcast Oct. 7, wrote:

"There are people in every country who claim or suggest that there are basic difference—essential and inherent inner qualities—among the various branches of the human family. All such claims plainly deny the validity of our American concept of spiritual and political life."

"First, it is fundamental Christian doctrine that we are all children of God and equal heirs to His kingdom," the wife of the publisher of Life and Time magazines continued.

"Second, it is fundamental democratic doctrine that every citizen, regardless of color, creed or race is equal before the law.

"For God and for country, your good city and many of its citizens have struck one more brave blow for the dignity of man."

It was reported that Mrs. Luce's donation was many times that offered St. Malachy's predominantly Negro congregation as a gesture of friendship, by the disbanded Catholic Parents group which opposed Negroes from attending white Catholic schools.

Rev. Werner also reported that he had received contributions of $25 each from Dr. Henry E. Hampton and Pelham Robinson, druggist residing at 4451 Evans avenue.

CATHOLIC ACTION

Chicago Defender

The strong, unyielding position taken last week by Archbishop Joseph E. Ritter of St. Louis against the prejudices shared by some laymen in his diocese represents Catholic Action at its very finest. Some Catholic parents swayed by popular prejudice against Negroes protested the opening of the parochial schools to colored students. The Archbishop threatened the rebellious parents with ex-communication and stood firm on the policy of integration.

We have witnessed numerous hate strikes in our public schools in recent weeks, notably the student strike in Gary, Indiana. In practically all such cases, the parents rather than the students have been pr[illegible]ponsible for the trouble. So i[illegible] in St. Louis. Whenever these protests and demonstrations are met squarely without any appeasement of the bigots, the trouble subsides and finally stops. This the Archbishop knew well.

The growing attack upon heathen racism by the Catholic Church in America is one of the most inspiring developments of our time. Negro Americans need and welcome strong allies in the great struggle to overcome the deep-rooted prejudices of the misguided white citizenry. Our fight is not only political and economic but it is a great moral struggle too. Catholic Action against racial bigotry can accomplish miracles and its leadership may serve to revitalize the principle to which all true Christians of all denominations subscribe, "the Fatherhood of God and the Brotherhood of Man."

50 R. C. 'Rebels' Kept Fight Alive

Baltimore Afro-American

Religion Wins Over Racism in School Feud

10-18-47

ST. LOUIS — A noisy uproar punctuated by murmurs of protest and shouting ended the meeting Oct. 5 at which Catholics who opposed admission of colored children in parochial schools in this diocese voted to disband officially known as the Catholic Parents Association of St. Louis and the County. When he asked for a motion to disband, 50 noisy protestants voted against it, while three-fourths affirmed it.

The protest was against the reply of Archbishop Amleto Cicognani, Apostolic Delegate in Washington, who told the opposing group "I am confident that every one will readily comply with what has been so clearly proposed by the ecclesiastical authorities of the archdiocese."

The group had protested to the Apostolic Delegate against the action of Archbishop Joseph E. Ritter in ordering pupil integration in the diocese. They were warned by the archbishop that Catholics resorting to court action, as threatened, would be automatically excommunicated.

The Apostolic Delegates reply was read by John P. Barrett, chairman of the protesting group, committee quickly left the platform when the motion to disband buy his daughter, Mary and Emily.

Sought to Oust Chairman

Murmurs of protest and shouting followed when Mr. Barrett said: "The only alternative for us is to turn and attack our archbishop and our Catholic faith. I will not do that. You cannot scandalize the Catholic Church and the archbishop of St. Louis and remain out of sin."

He then pleaded that they disband the organization and asked for a motion to that effect. "I make a motion to accept your resignation as chairman," one Catholic angrily retorted. "That's not the issue," Mr. Barrett replied. "I asked for a motion to disband."

Loyalist Booed

Lawrence Connors told the protestants that Mr. Barrett expressed the feelings of the group's executive committee, and added: "If it got to the point where I would have to sit on the side of a colored man to stay with my religion, then I would sit with him."

He was booed loudly by some and applauded by others. The meeting grew hotter as others cried, "No, no," but Mr. Connors kept the floor. The executive

Biased Group Disbands

Catholics Drop Bitter Race Fight

Courier Pittsburgh, Pa.

By GEORGE STAFFORD
(St. Louis Bureau)

ST. LOUIS—Following a heated fifty-minute meeting Sunday evening, members of the Catholic Parents Association, formed about a month ago to fight admission of colored students to white parochial schools in the diocese, voted to disband the organization and petition Archbishop Ritter to reconsider his ruling on Negro admission to white schools. Sat. 10-11-47

The disbanding vote was taken during the meeting at which John P. Barrett, chairman of the dissident group, read a letter from Amleto Ciognani, Apostolic delegate to the United States, sent from Washington.

RITTER IS THE LAW

Archbishop Cicognani's letter to the group stated that the papal delegate was confident everyone would comply with the ecclesiastical authority of Archbishop Joseph E. Ritter, who ruled that Negro and white students could attend the same Catholic schools. The inference was that outside interference with the ruling was unlikely inasmuch as Archbishops are the supreme law in their dioceses except in doctrinal matters.

According to spokesmen for the protesting white Catholics the next step might be circulation of petitions, to be passed on to Archbishop Ritter, polling communicants to show that the majority of them in the St. Louis diocese are against the intermingling of colored and white pupils in diocese schools.

The protest action reached its peak when organized white parents threatened to withdraw their children from parochial schools if Negroes were permitted to attend with them. To circumvent the Archbishop's ruling the group proposed going to the courts for an injunction.

EXCOMMUNICATION THREATENED

The latter step was forestalled when Archbishop Ritter explained in a pastoral letter that members participating in such step held themselves open to excommunication from the Catholic Church. It was here that the group appealed for intercession by the papal delegate.

Although some white students have not reported to school, there have been no mass withdrawals. There might be about 400 colored pupils involved in the dispute out of a total of 50,000 colored and white parochial pupils in the St. Louis diocese.

Clare Boothe Luce Backs Parish Stand by Cash Gift

Afro-American

ST. LOUIS, Mo.—Clare Boothe Luce, former Congresswoman, has contributed an undisclosed sum of money to St. Malachy's, a colored parish here.

The pastor, the Rev. Ralph W. Warner, S.J., earlier had declined a $25 donation from the Catholic Parent's Association, a group formed to protest against Archbishop Joseph E. Ritter's decision permitting colored to attend Catholic high schools in the archdiocese.

Baltimore, Md.

Raps Prejudice

In making her donation, Mrs. Luce said: "There are people in every country who claim or suggest that there are basic differences—essential and inherent inner qualities—among the various branches of the human family.

"All such claims plainly deny the validity of our American concept of spiritual and political life. First, it is fundamental Christian doctrine that we are all children of God and equal peers to His Kingdom.

"Second, it is fundamental democratic doctrine that every citizen, regardless of color, creed or race, is equal before the law.

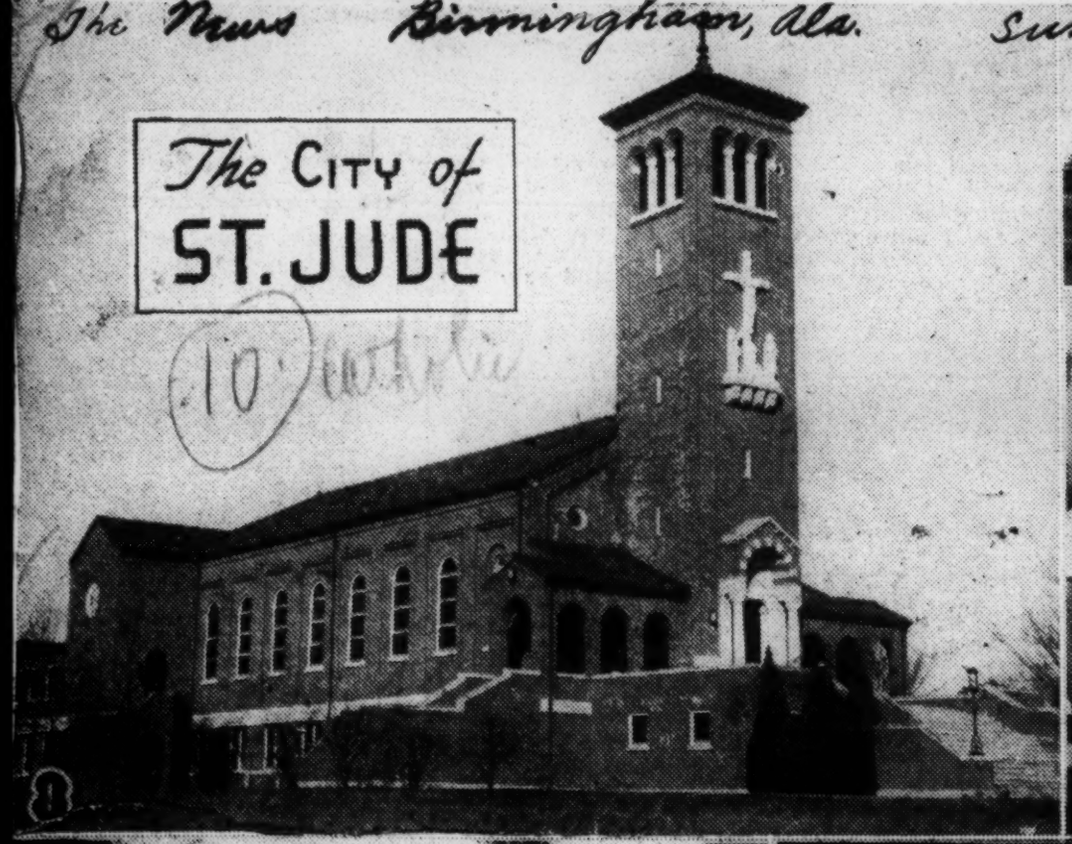
Sat.

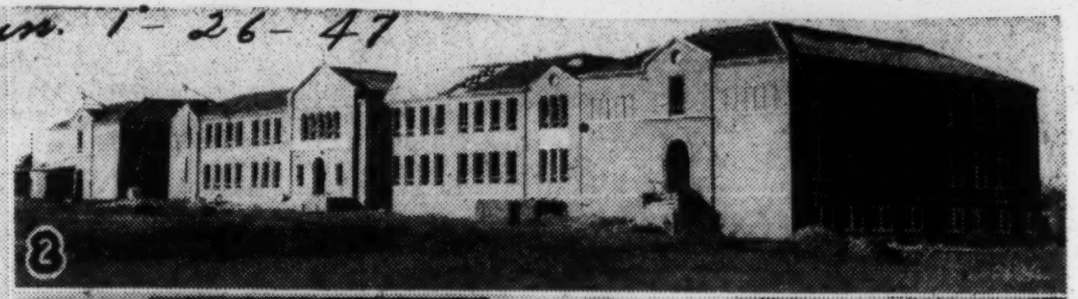
Praises Stand

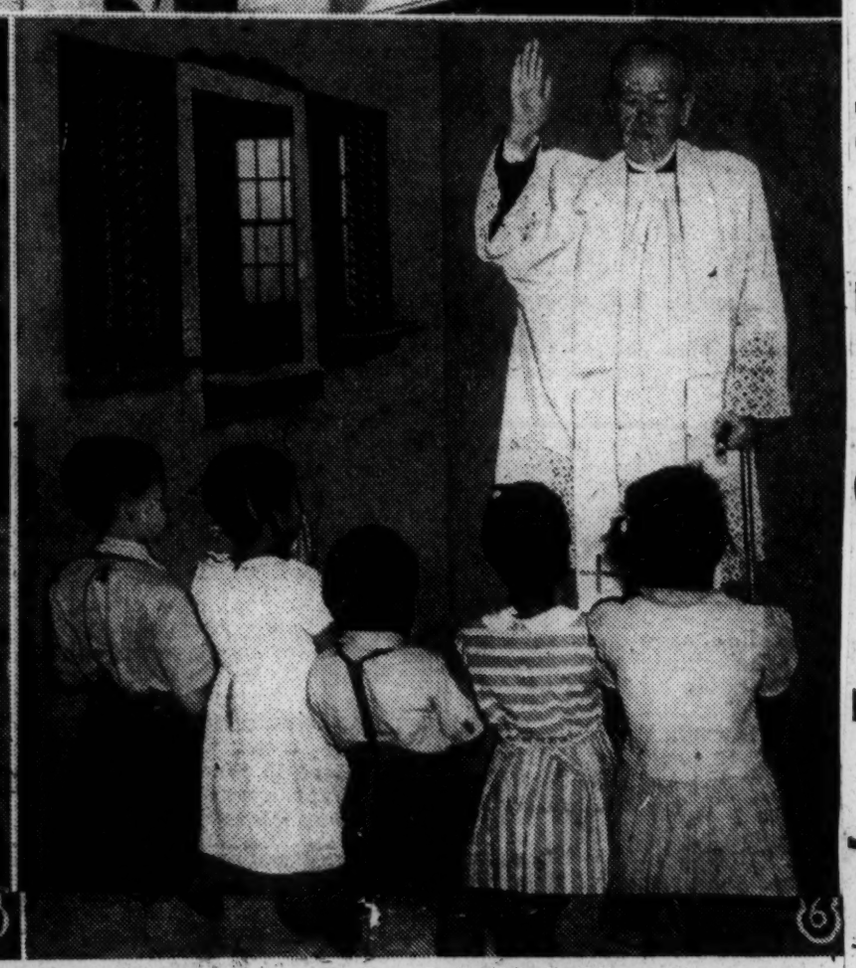
"For God and country," her message concluded, "your good city and many of its citizens have struck one more brave blow for the dignity of man." 11-15-47

The Catholic Parents' Association was disbanded here after the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States, informed the group that he was sure it would "readily comply" with Archbishop Ritter's decision.

The News Birmingham, Ala. Sun. 1-26-47







CITY FOR NEGROES RISES IN MONTGOMERY.—A city for Negroes is rising in Montgomery, the Cradle of the Confederacy that fought to keep the Negroes in slavery. Above are shown scenes of the City of St. Jude and of the Rev. Harold Purcell, founder of the city. The News Birmingham, Ala.

1. The Church of St. Jude, where the Negro students attending school go to church.
2. The new $400,000 school building the Rev. Purcell is building.
3. Sister Bertella leads a class of the Negro students in a song.
4. The Rev. Purcell stands beside the statue of the Virgin Mary with two of his students. Sun. 1-26-47
5. The Rev. Purcell.
The Rev. Purcell delivering a blessing to some of the students.

St. Jude, Free City For Negroes, Rises By Sweat Of Catholic Priest

The News Birmingham, Ala. Sun. 1-26-47

III Pastor, Sisters Dedicate Lives To Improve Conditions For Race At Site Near Montgomery

BY JACK HOUSE
News State Editor

MONTGOMERY, Ala., Jan. 25—On the outskirts of Montgomery, the Cradle of the Confederacy that once sought and fought to keep the Negro in slavery, there rises today a free city for Negroes.

Yes, a free city, founded by a religion and dedicated to progress, but the inhabitants of the city aren't restricted or obligated in the religion which is showing them a way of life that will depict itself in the a thousand fold in the generations of white people with a white tions which will follow.

Catholic priest, the Rev. Harold

$400,000 School for Negro Catholics Opens in South

N.M. New York, N.Y.

By Burns Bennett

United Press Correspondent

MONTGOMERY, Ala.

Father Harold Purcell's 13-year-old dream comes true today. Sun. 9-2-47

For today studies begin in the new $400,000 high school building at the city of St. Jude here. Some 300 Negro Catholic students will be admitted to one of the South's finest education plants, built solely by the faith and hard work of 64-year-old Father Purcell.

A faculty of 11 nuns, five priests, and seven Negro lay teachers will be present.

But Padre Purcell, former editor of the Catholic publication *The Sign*, hasn't stopped dreaming. His eyes gleam when he speaks of the need of a hospital for Negroes here. And the slight-figured, gray-haired man also visualizes a Negro college at St. Jude's.

When Father Purcell came to Montgomery in 1934, there was no school for Negro Catholics. The new building equals any school in the South, with 22 classrooms, a theater for visual instruction, and a cafeteria.

When Father Purcell arrived here penniless, but with a mountain of faith, his first project was St. Jude's Mission and clinic—set up in what had been a house of prostitution. Sun. 9-2-47

Four young nurses dedicated a year each to work there. Then three Montgomery doctors joined the staff—a Protestant, a Jew, and a Negro.

But Father Purcell had spotted a 40-acre tract near the city limits. It had been unsuccessfully plotted for a Negro housing division. Sun. 9-2-47

After three years, he had raised money to purchase the site. The city of St. Jude was born.

Almost penny-by-penny, he first built St. Jude's social center and clinic. Some 17,000 patients have been treated there in the past 11 years. Then came the Church of St. Jude, finished in 1938.

Three years ago, Father Purcell said the school would cost $400,000, when work got underway. Through inflation and scarcity, he has stuck to that figure.

Montgomery has no Negro library. The new school has such a project. There are no books. But when the time comes, the books will be provided. Father Purcell "knows" they will.

Cleanliness, next to Godliness, is his belief. "We believe that clean bodies lead to clean souls." He isn't interested in Negroes politically. Sun. 9-2-47

Over the years his largest contribution was $5000. His smallest a stamp. They were equally welcomed. St. Jude's stands largely as a monument to the poor, from the poor. But gifts come from every faith and color.

Purcell, being its founder and "mayor."

Today marks the 13th anniversary of St. Jude, this comparatively unknown and unpublicized miracle of the Southland. The 13 years have been hard ones, marked with tremendous effort, numerous disappointments, and inestimable achievement. For today St. Jude consists of a social center, a church, and a $400,000 school now under construction.

If Father Purcell's dreams become reality, as they have in the past, some day St. Jude will have a college and a hospital for its citizens—both to be used free by the members of the race Father Purcell has worked so tirelessly to help.

* * *

SILVER-HAIRED AND STOOP-SHOULDERED, Father Purcell was given up for lost by his doctors many years ago. He had served as an editorial writer for the Catholic magazine, The Sign, prior to his work with the Negro race in the South, and the desire to live and help the Southern Negro fired the desire to live within him. As a result, the prediction of the doctors have failed, happily, to come to pass.

The "vicious poverty" in which the Negroes lived here so impressed Father Purcell he pledged the rest of his life to helping the Negro help himself. Tuberculosis and other diseases ran rampant among the Negroes and Father Purcell saw where he could do more in race relations work in Montgomery than he could in writing editorials in New York.

Father Purcell, realizing that of the 13,000,000 Negroes in the United States only 330,000 are Catholics, did not know how the Southern Negroes would accept him, a Catholic priest, but he set out to do what he could. The News

He started what he called St. Jude's Mission and in a building formerly used as a house of prostitution, he set up a clinic for Negroes in need of medical attention. It was unfortunate and ironic that such a clinic had to be set up in such a house, but Father Purcell said it was the best he could do.

Visitors went to the house at all hours of the night at first, the old priest recalls. He said he had a hard time convincing the clientele that it wasn't "the same old thing under management of a Catholic priest." Finally, Father Purcell erected a sign that read, "This is the city of St. Jude, a clinic for Negro children."

Birmingham, Ala.

FATHER PURCELL recalled the incident the night after the sign was erected when a car drove up and as its lights flashed on the sign, a man was heard to shout, "My God, the only decent place in Montgomery turned into a clinic."

His clinic established, Father Purcell returned to New York and sent out thousands of letters to persons known to make contributions to worthy causes. He became "The Beggar of St. Jude," literally begging from the white to build his city for the colored. Sun. 1-26-47

He asked four white nurses in New York to give him a year of their lives, to come to Montgomery to attend sick Negro children. Soon the four nurses were working at the clinic. Montgomery physicians, hearing of the priest's noble work, offered their services at the clinic. Thusly, the cornerstone of the City of St. Jude was laid.

But the location of the clinic was not suited for expansion of the "city", and soon, with money contributed by white persons, Father Purcell purchased land not far out of Montgomery on Highway 31 and started building what has grown to be City of St. Jude.

The first building was the social center, and next came the Church of St. Jude. Serving as his own contractor and often chipping in to do manual work, Father Purcell saved many thousands of dollars on construction costs. This economy has made possible the $400,000 school building he now has under construction.

The church, which stands majestically not far off the highway, its blue roof blending with the sky, was built in 1937, when only approximately 100 students attended the classrooms in the basement of the social center. Father Purcell now has 365 students attending school and when the new school is finished, he will be able to accommodate 1,000 Negro students eager to learn. At present, the children range in age from six years to 15 years.

* * *

A MAJORITY OF THE STUDENTS are non-Catholics. They are given one meal at school each day—with Grade A milk—by the church.

Today the children are taught by eight Catholic nuns and Father Purcell says he thinks the white sisters have done more to elevate the Negro than anything else. "We need good motherhood and if we can uphold the idea of clean, noble motherhood to girls, the next generation will improve, and the next, and the next," Father Purcell asserted.

"Whatever success we have made in helping improve conditions for Negroes here has come through the sisters," Father Purcell related, adding that none of the sisters had ever taught school before. "We have never had any trouble with any of the children," Father Purcell remarked, saying that health conditions have been improved remarkably since he came here.

Blood tests were given 320 students at the school last year, Father Purcell said, and not a single student was found to have a trace of any venereal disease, which is a remarkable record.

* * *

AFTER MORE THAN 12 YEARS OF RACE RELATIONS WORK in the South, begging from the whites to help the Negroes, Father Purcell says he is convinced the Southern Negro does not want race equality. "I don't think the Negroes want to intermingle with the whites," he remarked.

Father Purcell said, however, he is of the opinion the Negroes should have equal wages with the whites and that Negroes should be allowed to vote. "We are not interested in the Negro from a political viewpoint, but I think it is not fair to draft these boys and not let them vote." The News

The priest, who has been confined to bed for several weeks following a recent operation, said he is surprised at the failure of the Negro race to help itself. He cited the fact that the City of St. Jude has been made possible by contributions exclusively from white persons. Birmingham Ala

Negro labor has been used entirely in constructing the buildings, he explained, and said the type of work has been excellent. Sun

Father Purcell also operates the Marbury Rural School, a home for Negro incurables, at Marbury, about 50 miles from here. There, aged Negroes are made as comfortable as possible in their remaining days on earth and Father Purcell hopes some day to be able to accommodate more of these patients.

* * * 1-26-47

COMPARING THE NORTH WITH THE SOUTH, and he has worked in both parts of the country, Father Purcell said: "We had bad living conditions in New York, but they didn't look bad. There are no shacks in Harlem. Exteriorally, the Negroes in New York are well housed. Many Negro faamilies live in better houses or apartments than white families in New York."

Father Purcell said he was impressed recently with a statement made by a Negro woman in Montgomery. She told him that "'Down South the white say, 'Be slaves, God bless you,' and that in the North, the whites say 'Be free, God —— you.'"

The priest says there are three kinds of white persons in the South. They are: The News Age Herald

1. The very fine, educated, high type who want to help the Negroes, realizing it will help make better citizens of them. Birmingham, Ala

2. The somewhat larger indifferent class that is neither for nor against the Negroes.

3. The large low, selfish class that is opposed to Negroes for selfish reasons. Sun. 1-26-47

* * *

"I FIND THE TROUBLE with the Negroes is an economic question," Father Purcell added. "He lives in a state of vicious poverty and until this condition is improved, it will be a hard job to elevate this race in the South," he asserted.

Two other priests are helping Father Purcell here. They are the Rev. Joseph Jacobi, who was in Rome during the war and who Mussolini allowed to leave Italy, and the Rev. Edwin Michael.

A Negro youth who has spent many hours helping build the city of St. Jude is Otis Smith, described by Father Purcell as a genius at carpentering and other building trades. News-Age-Herald

To Father Purcell, the other priests, the Sisters, the untiring laborers, and the many contributors, the city of St. Jude is dedicated.

For they are those "eager to give" 'to those who are "eager to learn." Sun. 1-26-47

THE Courier Salutes

Pittsburgh Courier

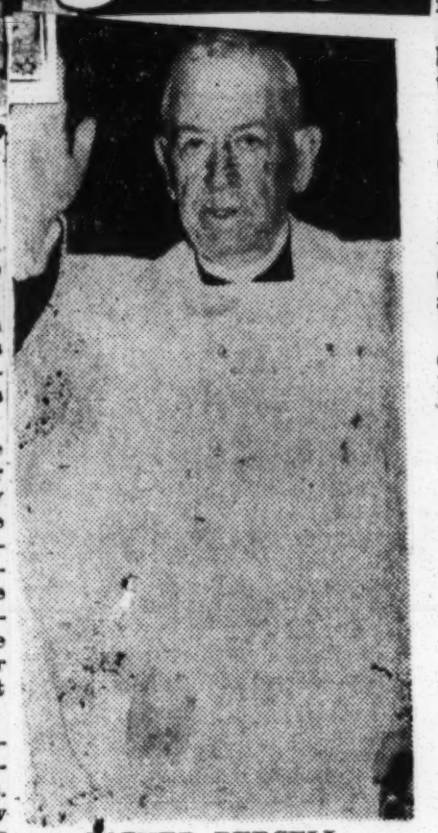
The Courier this week SALUTES Father Harold Purcell, Catholic priest of St. Jude, Ala., who in thirteen years erected for Negroes in his parish, a clinic, a church, and finally a $400,000 high school.

The modernly equipped high school last week welcomed to its door 300 pupils. The faculty consists of eleven nuns, five priests and seven lay teachers.

Standing as a monument to the faith and perseverance of Father Purcell, who came to Montgomery in 1934, practically penniless, the high school has twenty-two classrooms, a theatre for visual instruction, a cafeteria. One of the schools finest features . . . something lacking in schools elsewhere in Montgomery . . . is space for a complete library, although yet unfurnished.

The clinic, first of Father Purcell's projects, treated 17,000 patients in the past eleven years. Three physicians, a Negro, a Jew and a white protestant, with four nurses joined the staff. The Church of St. Jude was erected through Father Purcell's efforts in 1938. Each phase of his threefold project filled a distinct need of Negroes in the area.

For his vision, unwavering sacrifice and devotion to the cause of humanity, The Courier SALUTES Father Harold Purcell of St. Jude, Ala.



FATHER PURCELL

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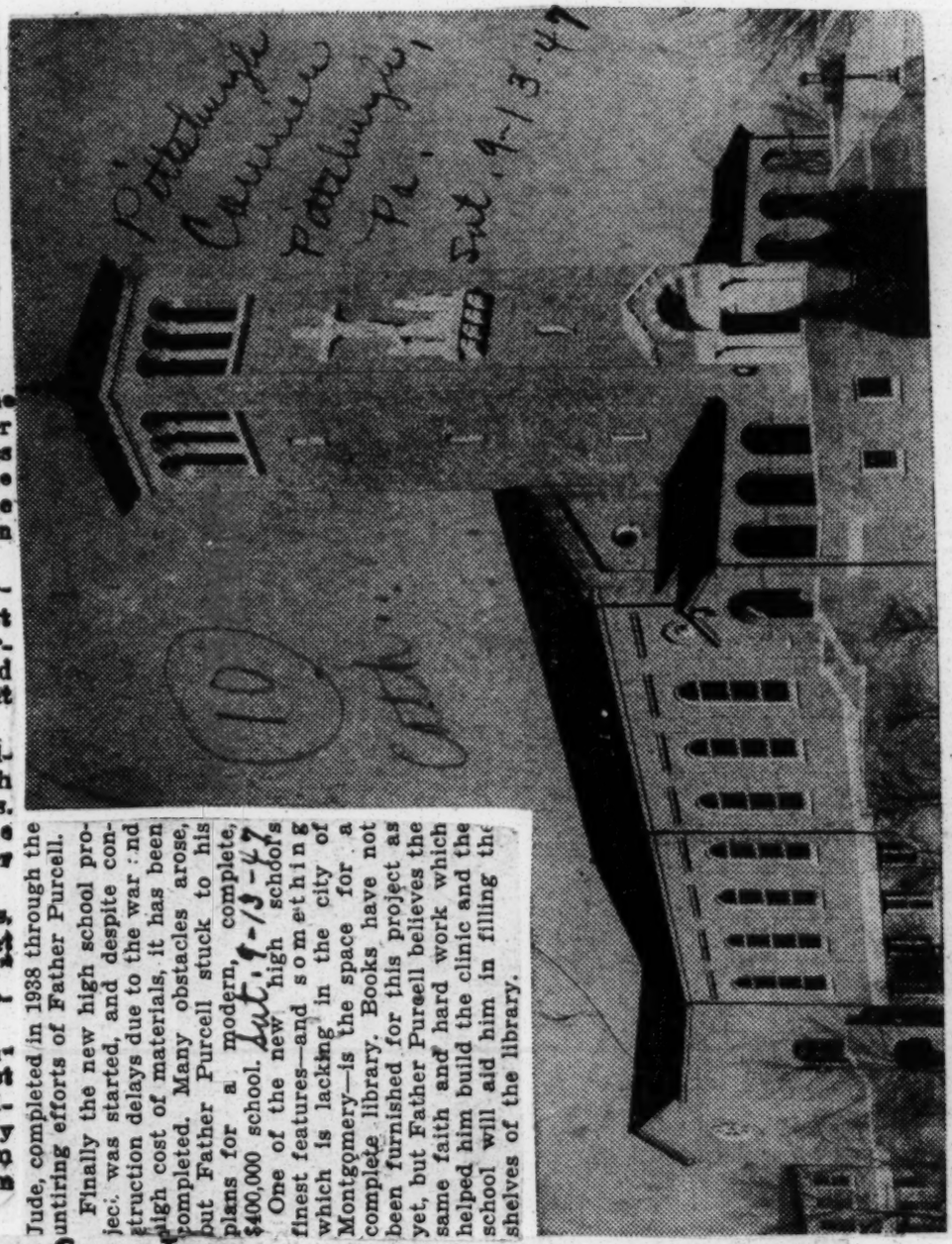


NO LONGER A DREAM—The St. Jude Catholics. This plant is the result of thirteen years of labor and prayer by Father Church, near Montgomery, Ala., part of a social center and $400,000 school for Harold Purcell, Roman Catholic priest.

Jude, completed in 1938 through the untiring efforts of Father Purcell.

Finally the new high school project was started, and despite construction delays due to the war and high cost of materials, it has been completed. Many obstacles arose, but Father Purcell stuck to his plans for a modern, complete, $400,000 school.

One of the new high school's finest features—and something which is lacking in the city of Montgomery—is the space for a complete library. Books have not been furnished for this project as yet, but Father Purcell believes the same faith and hard work which helped him build the clinic and the school will aid him in filling the shelves of the library.

Father Purcell Sees Dream Come True

$400,000 School Opens In South For Negro Catholics

Priest Realizes His Dream

(By BURNS BENNETT)

MONTGOMERY, Alabama — Father Harold Purcell's 13-year-old dream comes true today.

For today studies begin in the new $400,000 high school building at the city of St. Jude here. Some 300 Negro Catholic students will be admitted to one of the South's finest education plants, built solely by the faith and hard work by 64-year-old Father Purcell.

A faculty of 11 nuns, five priests, and seven Negro lay teachers will be present.

But Padre Purcell, former editor of the Catholic publication, THE SIGN, hasn't stopped dreaming. His eyes gleam when he speaks of the need of a hospital for Negroes here. And the slgiht-figured, gray-haired man also visualizes a Negro college at St. Jude's.

When Father Purcell came to Montgomery in 1934, there was

Catholic School Is Third Project Sponsored by Priest in Alabama

Courier, Pittsburgh, Pa.

Sat. 9-13-47

ST. JUDE, Ala.—A $400,000 modern high school for Catholic students—the long cherished dream of a venerable priest—became a reality here last week. Sat. 9-13-47

Standing as a monument to the faith and perseverance of Father Harold Purcell, the fine, new building has twenty-two classrooms, a theatre for visual instruction and a cafeteria.

Last week, when 300 pupils reported for classes, a competent faculty of eleven nuns, five priests and seven lay teachers welcomed the students.

HARD WORK REWARDED

The story of Father Purcell's unselfish achievements rivals fiction. When he first came to Montgomery in 1934, he was penniless. He hoped to give to St. Jude, a suburban area, a clinic and a school for Negroes. Sat. 9-13-47

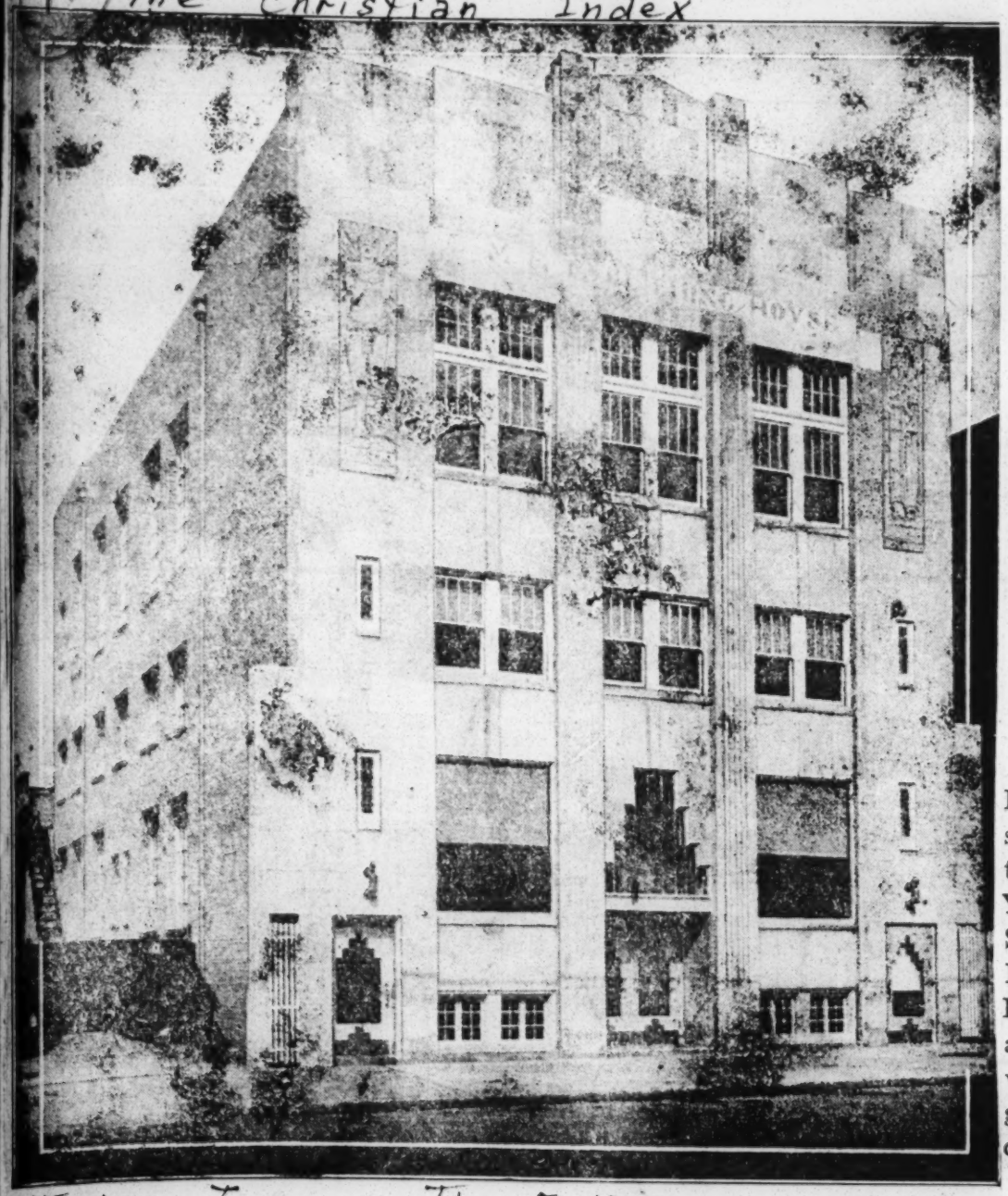
The St. Jude Mission and Clinic—his first project—was soon built through hard work and sacrifice. Three Montgomery physicians—a Negro, a Jew and a Protestant—and four nurses joined the staff.

Next came the Church of St.

M. Keeble, evangelist of the Church of Christ to the colored people and president, Nashville Christian Institute, colored school, which about 6 years ago had 2 teachers and 8 students, but with an enrollment now, of 350 and 11 teachers; is heard nightly at 8:00 p. m. with 3 of his young preachers—William Roberson and Leroy Blackman, of Decatur, Ala., and Timothy Blair, of Montgomery, ages from 9 to 12—under big tent on S. Jackson at the old colored ball park. (Services, Sundays: 11 a. m.—3 p. m.—8 p. m.) In his evangelistic work among the colored people, M. Keeble has baptized over 25 thousand souls into Christ. Come and see what the Nashville Christian Institute has done for these 3 preacher boys.

The C. M. E. Publishing House

(10) The Christian Index



Jackson, Tenn. Thur. 5-15-47

The headquarters of the Colored Methodist Episcopal Church at Jackson, Tennessee. A modern spacious building containing Publishing plant, auditorium, and offices. This was the site of the General Board and the meeting of the College of Bishops which was held in Jackson, Tennessee last week. Hundreds from over the nation attended the meeting.

D. N. H. Humphreys Afro-American Retains CME Post

Baltimore, Md.

JACKSON, Tenn.—Dr. N. H. Humphreys of Kansas City, Mo., was re-elected president of the "lower house" of the CME Church at its annual meeting here.

Other officers elected were: Drs. J. Anderson, Shreveport, La., vice-president; P. C. Campbell, Tulsa, Okla., secretary; L. H. Pitts, Augusta, Ga., assistant secretary; J. C. Allen, Gary, Ind., treasurer; and C. E. Chapman, Tyler, Tex., chief of reportorial staff. Sat. 5-31-47

No definite place for the next session was announced, but Los Angeles is favored in conjunction with the full session of the college of bishops.

AMERICA'S HONORED SON

CHANNING H. TOBIAS

The Christian Index
Jackson, Tenn. Thurs. 1-16-47

Dr. Channing Tobias is Colored Methodism's most famous son. He is a graduate of Paine College; an ordained minister and former pastor; the retired Senior Secretary of the Y. M. C. A. (Colored Division); the President of the Phelps-Stokes Fund; the first Negro President (recently elected) of Hampton Institute Trustee Board; a member of the Civic Rights Commission recently appointed by President Truman; an advisor and counsellor on affairs of the Negro Race; a world lecturer, writer and champion for rights of minority groups throughout the world. The Colored Methodist Episcopal Church proudly acclaims him its most honored and distinguished son.

PEACE IN THE CHURCH

The Christian Index Jackson, Tenn

OUR Church is experiencing a period of progress; of harmonious relation and of unified action which it has never achieved before. Peace and harmony should be the chief characteristic of the Church. But somehow every denomination experiences or has experienced bitter inner strife, confusion, and schisms. It is tragic that some denominations are now experiencing unprecedented conflict and discord from within.

Thur. 7-31-47

Our church has certainly had its share of similar disunity, quarrels, discord among its leaders. For decades our Bishops and Church leaders have been constant instigators of strife and disharmony between the brethren of the Church.

At the present there appears to be a definitely wholesome Christian harmonious relationship existing between the Bishops and the heads of the Church. There appears to be a unity in spirit among the Bishops which pervades throughout the entire ranks of the ministry.

There still remains strong differences between the Bishops. There are personal dislikes between them; there are sharp differences in opinions. No doubt they have bitter clashes behind closed doors in the College of Bishops. This is natural and is probably as it should be.

The encouraging factor is that as a College of Bishops our bishops act in unity and harmony. It seems that they have at last realized that the Church expects them to keep their personal differences, their criticisms and petty dislikes for each other behind the closed doors of the College of Bishops. The Church disdains one of its fathers seeking to reflect upon or to destroy another.

Thur. 7-31-47

For years our Bishops have been the constant target for criticism; they probably deserved to be so. Now the nation we should take note of it and Church and to the conducting themselves to the credit of the encourage them to so maintain the peace and harmony

which now exists in our Church. We hope that this is not a "quiet before a storm," but a definite step in the progress of our Church leadership. One thing has been proved conclusively: that the Bishops can promote church-wide strife, or they can preserve harmony and Christian fellowship conducive to the growth of the Kingdom of God.

Chicago Defender

Jeans Named CME Financial Secretary

Chicago Ill.

Sat. 8-23-47

LITTLE ROCK, Ark.— The CME Board of Finance meeting in a special call session Wednesday morning here with Bishop R. A. Carter, Chicago presiding, elected by unanimous vote Prof. F. T. Jeans to the position of financial secretary to fill the vacancy caused by death last Wednesday of Prof. George F. Porter, financial secretary since May, 1922.

The secretary-elect taught at Lane College, Department of Mathematics and Physics, 1928 through 1945, at Miles college, Birmingham, 1946 and '47. Recently elected to the Department of Physics at Wylie college, Marshall, Texas for 1947 and '48 term, he was treasurer of Lane college from 1937 through 1945. Sat. 8-23-47

CME Connectional Board Lists Gains In Conclave

Chicago, Ill. Defender

Sat. 5-17-47

JACKSON, Tenn.—The first General Connectional Board of the 1946-1950 quadrennium of the Colored Methodist Episcopal Church was held here Wednesday and Thursday. The General Board brought several hundred ministers and laymen from all sections of the United States.

Two incentives to the large attendance were the fact that this was the first nationwide meeting of leaders of the church since the adjournment of the General Conference at St. Louis last May, and the fact that three new bishops and several general officers made their first annual reports.

One of the outstanding reports of the General Board was the financial report made by Prof. G. F. Porter, general financial secretary-treasurer of the CME Church. Porter's report showed a total of $300,173 handled during the current fiscal year between May, 1946 and May, 1947. All department obligations, salaries of bishops, general officers and other general church responsibilities had been met. Porter's report showed a net cash balance of $184,355 on hand.

Bishop Praises Porter

Bishop R. A. Carter, Chicago, chairman of the Board of Finance, said: "The Colored Methodist Episcopal Church is fortunate in having a man of Porter's business genius, honesty, ability and integrity to care for the general financial affairs of our church. He is a distinct credit to Jackson, Tenn., the nation and the Negro race."

Prof. Porter is now entering upon his 25th year as financial secretary of the church. His counsel and advice are sought in all major financial undertakings of the church, one of the leaders of the General Board reported.

The general publishing house is located here at 109-111 Shannon st., where the major department offices are located. The Christian Index, official organ of the CME Church, is published here. Rev. G. H. Carter in making his report, showed that the publishing house had receipts totaling $52,560.96 between March 26, 1946 and April 1, 1947. The CME publishing agent reported a cash balance of $2,488 as of April 1, 1947.

Sat. 5-17-47

One of the most heated debates of the session was that following his report involving the increasing of the subscription of The Christian Index to offset heavy increases in paper and labor expenses. It was turned down.

C. M. E.—"COLORED" OR "CHRISTIAN"?

Christian Leader

INCREASING sentiment is being expressed concerning changing the name of the "Colored Methodist Episcopal Church" to the "Christian Methodist Episcopal Church." Dr. L. S. White, in his article "Hate Signs" and in other articles seems to have stimulated favorable sentiment towards a change.

Jackson, Tenn.

The main basis of contention is that our denomination has segregation in its name—"Colored." It is the only denomination or church which has a named based on color. There are denominations which have names based upon continents and even nations; but none upon color.

Thur. 12-11-47

It is further contended that the name Colored is inconsistent with our present Christian objectives in breaking down racial discrimination and injustice. In areas other than the South the use of the name "Colored" is extremely embarrassing and confusing where segregation is illegal. In some of our congregations there are several white members who are also embarrassed in referring to their church by its segregated name.

It is contended that the recent movement among American churches to break down segregation in the churches will make our name more out of harmony with the true spirit of brotherhood among the churches.

The name "Colored" served a distinctive constructive purpose when our church was organized in 1870. It was organized during the bitter reconstruction days. Recently freed slaves were struggling against great odds to become recognized as citizens in a highly organized but antagonistic society. Racial antagonism was inflamed. The church was the only institution which offered a refuge to the Negro. Only church for and of Negroes satisfactorily met their needs. The thousands of Negroes in the Methodist Episcopal Church, South realized this and desired to have a denomination for Negroes yet retain a spiritual relationship and goodwill connection with the Mother Church. To distinguish the new denomination from its Mother denomination or from the Methodist Episcopal Church is was named the COLORED METHODIST EPISCOPAL CHURCH.

All that time the term "Colored" was most popular and most acceptable in reference to Negroes. The term Negro was objectionable because it was too similar to the insulting term "Nigger." Otherwise our church would probably have been named the " Negro Methodist Episcopal Church."

Jackson, Tenn.

It is probably generally conceded that the name "Colored" no longer serves its original purpose. Times have changed; the tendency of the Church is no longer needed to be towards segregation but the reverse. No doubt there are some who may wish to retain the name for sentimental reason. If so, no one has expressed it.

At present it seems that there will be little or no serious objection to a change in the name. The fact of the case is that we seldom use the name "Colored Methodist Episcopal" any way. Our everyday reference and attachment is connected with the initials—The C. M. E. Church. Changing the words from "Colored" to Christian or "Christ" would still leave it the C. M. E. Church. And then we wonder if any loyal member and Christian would object to the Church being named after Christ?

10 1947

Cults (Daddy Grace)

Daddy Grace Gives Fire Hose Baptism In New York City

Atlanta Daily World
Atlanta, Ga. Sun. 8-21-47

NEW YORK —(ANP) — Forced to cease his theatrics in Washington, "Daddy" Grace brought his clownish antics to New York before a howling multitude cleansed his most recent batch of converts of their sins with a fire hose in a city street. Thurs. 8-21-47

During his hey dey in Washington, where he won fame and fortune, Grace frequently gave the whites plenty to laugh at when he bathed the converts—clad in specially made robes allegedly sold by Grace for a neat sum—all at the city's expense. Washington got wise and stopped Grace from using the city's fire apparatus to baptize his converts. A court suit followed but the judge upheld the taxpayers who resented being made stupid in this travesty on a sacred religious rite.

But New York will buy anything, so last Sunday it bought Grace's five department baptism.

The cult leader is reported to have recently invested about $2,000,000 in New York real estate, purchasing some of the city's best known properties. Thurs. 8-21-47

Daddy Grace Still Drawing Crowds At Religious Meeting

Atlanta Daily World
Sunday

CHARLOTTE, N. C., — (SNS)— Approximately 25,000 persons, undaunted by a broiling sun, stood for two hours to view a passing parade led by Bishop C. M. (Daddy) Grace.

Stated by the police to be one of the largest parades ever to be held in Charlotte, hundreds were said to have gathered and participated.

It took fourteen traffic officers to handle the crowd and they were ably assisted by dozens of uniformed "policemen" from the House of Prayer-the Bishop's tabernacle.

Atlanta Ga.

The parade included trucks, cars and even horses, all bedecked in red, white and blue streamers. Hundred others marched on foot.

More than a dozen string and "shout" bands, including the Grace Concert Band from Washington furnished music. Large banners identified various units. Tues. 9-9-47

The Bishop, who came from Portugal to America as a youth claims a half-million followers in his 180 Houses of Prayer. "Daddy" himself, rode near the end of the parade in an amphibious jeep, painted red, white and blue and inscribed with many religious messages. He sat upon his improvised throne, with many sheets and pillows, flanked by many of his policemen and attended by two of his maids. While one of the maids held on umbrella over his head, the other fanned his shoulder length hair.

'Daddy' Grace Scores Critics

Afro-American
Baltimore, Md.

CHARLOTTE (ANP) — On his arrival here recently, Bishop C. M. (Daddy) Grace challenged his critics to "prove my doctrine false," offered $1,000,000 to anyone who would get on the radio and convince his followers otherwise.

He predicted that the new South would become a reality when, regardless of race and color, the people learn to stand togteher.

Intends to Set Pace

Grace, who made headlines in New York recently by purchasing $2,000,000 worth of Harlem property, assured his followers here that he intended to set the pace for leaders of the church.

"And I am going to do that," he said, "by demonstrating beyond any reasonable doubt that spiritual and economic power is the world's most formidable weapon for peace and happiness." Sat. 9-6-47

Daddy, as he is called by his followers, came to Charlotte from Newport News, where he lashed out at Harlem's Bishop R. C. Lawson, who in so many words had accused Father Divine and Daddy Grace of calling themselves "God."

Invested Money

"Instead of filling my own pockets, Daddy said in Newport News, "I have invested money entrusted to me in valuable real estate holdings. This property belongs to the members of the House of Prayer."

"I am not surprised nor do I blame Lawson for his jealousy. However, I would expect a man of his reputed stature to deal in facts —not fiction."

Indications that Grace would make the present controversy a declaration of war on many cult leaders in the East was seen in his announcement that plans for a $5,000,000 housing project in Philadelphia were being studied by his key aides.

Sick Jam Charlotte Meeting For Help From Daddy Grace

CHARLOTTE, N. C. — As if in the days of old, sick people virtually jammed the House of Prayer here last week to be healed by Bishop C. M. "Daddy" Grace.

The most outstanding of these was 59-year-old Mrs. Irene McClure of 418 North Davidson street who has not walked in years as a result of being paralyzed. She was taken to the House of Prayer by ambulance. 9-20-47

"Daddy" Grace, after viewing the paralyzed lady, told the audience and the attending men to "throw this bed in the river; this woman needs it no longer—have faith—WALK!" Sat.

TRIES TO WALK

Mrs. McClure, although she hadn't walked in years, tried desperately to make steps, only to become exhausted and fall in the arms of two of Grace's "soldiers" who were standing nearby.

This by no means discouraged Mrs. McClure, for on the way home she told attendants "next year I'll have more faith and try again".

These "healing" ceremonies were in connection with the 21st annual holy convocation week which was climaxed Sunday Sept. 7, with a huge parade witnessed by an estimated 25,000 persons from all points of North Carolina and Washington, D. C.

Cults (Elder Michaux Radio Church)

RANKIN WON'T LIKE THIS!—Mississippi-born James J. Martin, a white convert of Elder Lightfoot Solomon Michaux, the Washington, D. C., radio evangelist, phoo-phooed the traditions of his native State to become just another member of the Elder's Church of God. He has just been baptized. —Fletcher Photo.

Large Churches a Waste of Money, Says Michaux

By AL SWEENEY

WASHINGTON

"You don't have to get to God by going to church and shaking the preacher's hand, or by shouting or singing," declared Elder Solomon Lightfoot Michaux, noted evangelist, as he recently outlined the philosophy underlying his radio church.

Stating that there is no need for a big or expensive building, the head of the Church of God added that he doesn't believe in putting a lot of money in a structure.

Further explaining his emphasis on a radio church, he said that many people don't have the clothes to go out Sunday that they would like to have and that they would rather sit by the radio and get religion.

Try to Avoid Temptation

He cautioned his listeners, "Don't ask God to keep you from drinking, stealing and being unkind to your wife. You stop yourself and then ask God to keep you from further temptation."

"Don't ask for so much for yourself; pray for others and they will pray for you," he advised.

However, he says emphatically, God does not hear sinners pray. He won't argue about that. He simply quotes the Bible, which says that you have to believe first before you can be saved.

The "Happy Am I" Preacher

Perhaps more than anything, the theme song of Elder Michaux's "Am I," interprets best his Christian philosophy.

The spiritual's unusual cadence and rhythm, which enthralls the listener by its haunting melody makes it an unforgettable tune which is easily associated with the Elder. Hence he is known to the religious world as the "Happy Am I" preacher.

Elder Michaux takes pride in the fact that his sermons are delivered in the language of the street. He is not above the use of the latest "jive" talk and "Harlemese" in his sermons.

His Emphasis on Home

Most of his radio addresses are delivered around the home and the need for keeping the Devil out of the home.

"The home is the foundation," says Elder Michaux. It is here that he takes a dig at the religious concept of Father Divine when he (Elder Michaux) states:

"Divine breaks up the home. He makes you an angel in his Kingdom and in making you an angel, he forces you to leave your wife and children.

Can't Crucify Sex

"Why, Divine makes perverts out of people. He forces men to live in one place and women in another. Nobody can crucify the sex of men. If you can't find a woman, you'll find another man.

"Divine (noted that he never said 'Father Divine') is being used by the devil. The devil is smarter than all of us put together and anybody who breaks up the home is doing the work of the devil.

"I believe that anybody, who believes in Divine is crazy. Why, when a man receives his pay, he says 'Thank you, Father.' After eating a meal, he thinks 'Father.' If you have nothing but 'Father' on your mind, you have to be crazy."

Man the Head of Home

In explaining his philosophy of indoctrinating the family with religious principles, Elder Michaux points out: "The family is the smallest unit. A group of families make a neighborhood, neighborhoods make a city, cities make states and states, nations.

"Drive the devil out of every home and you'll drive him out of the nation," is Elder Michaux's logic.

"The man is the head of the home and he should act the part," says Elder Michaux. "Women are weak and should be loved and cared for. He is responsible for the acts of the woman.

"I think many ministers make a mistake in letting women other than their wives help them. An outside woman will always attempt to show that she can do something better than your wife. If she does, you'll find yourself leaning upon her judgment rather than your wife's.

Let Them Go Through Pockets

"I tell women that they should help my wife help me. Let her be the boss. The man is the head. You can't charge your foot with what your head does," the Elder philosophized.

The Elder, who practices what he preaches, says that he has no objection of his wife's going through his pockets, but he advises the husband to be sure that he puts in his pockets only what he wants his wife to have.

The member of the Elder Michaux school of religion, which is sometimes referred to as the "Michaux Movement," dedicate their lives to an unceasing "war against the Devil."

The success of the "Michaux Movement" cannot be measured in numbers. because members of the movement pay no dues, but are regular listeners to his Sunday broadcasts.

Nearly a Millionaire

If you measure his success in terms of material wealth, you'll find that Elder Michaux is nearly a millionaire.

Not only is he an ecclesiastic success, but his business acumen places him among the top business men of the country. Elder Michaux heads syndicates that own large tracts of land in Virginia, the District of Columbia, Pennsylvania and New York.

However, lest you get the impression that Elder Michaux was a poor man, when he started out as a radio evangelist over Station WBM in Newport News, Va. during 1919, he will quickly point out that he operated a successful fish market in Newport News, th sold over 2,000,000 pounds of fi annually before he was "inspired" to become a full-time preacher.

Became Evangelist by Accident

The radio-evangelist entered the ministry by accident. He relates:

"During the first world War, I was in business in the mushroom town of Hopewell, Va., that ha 30,000 inhabitants working for a Dupont plant.

"The town was a wild town with every kind of a house, every form of gambling and nearly every man carried a gun.

"The main street was known as 'Death Valley' because of the shooting that went on there. The chief of police, a fellow called 'Henderson,' encouraged gambling, and the State of Virginia had him removed because of his racketeering.

Recognized Need for Church

"My wife, who was a missionary worker, used to break up crap games in the pool rooms by holding prayer meetings. I had always been a devout man, so I felt that there was a need for a church in the community.

"I confronted the personnel manager at the Dupont plant with the necessity of building a church. He told me that a 'Reverend Nixon' was holding church meetings at the YMCA every week and suggested that I look him up.

"I looked up 'Reverend Nixon, who was in charge of the Hopewell Y, which was housed in a small building. You'd be surprised at the things that went on at this Y.

"At one end of the building was a small assembly hall. In the middle there was a soda bar and at the other end was a recreation room, where a crap game was held nightly.

Means of Attracting Men

"I asked 'Reverend Nixon,' 'Why do you allow such a thing to go on here.?'

"He replied, 'Well, that's the only way I can get men interested in using the Y. I feel that I will be able to interest them in the church, if they come into the building.'

"I went back and told the personnel manager what was going on. Being a white man, he thought that to colored people shooting crap was like playing golf to the white man. So, I had to straighten him out on the subject.

Ended When Town Collapsed

"He promised that a church would be constructed, if enough people were interested. So I passed a petition around among the residents of Hopewell and the church was built.

"I attempted to find a minister, but most of the ministers during His would reach the ministers in the last war—they where he had contract to deliver were out for all the money they fish to most of the hospitals around could get. So, I had to handle the Newport News, Portsmouth and services," Elder Michaux related. Norfolk. He provided fish for

After the war, the town of Hope the big battleships that came into well folded like most boom towns and there are a and Elder Michaux returned to the Navy Yard and other Govern- his native Newport News. ment concerns.

He worked as a fisherman and peddled fish by a pushcart and Sundays preached services in small tent.

Began Broadcasting in 1919

In the meantime, he hit upon the idea of broadcasting his sermons over a Newport News station.

"I felt that services by radio

Elder Michaux's radio program of Elder Michaux's Church of God.

By ARTHUR P. DAVIS

Elder Michaux Baptizing Services In Washington Described As Merely Poor Show

I WENT TO Griffith Stadium here in Washington recently to see Elder Michaux (the "Happy Am I" preacher) baptize a hundred odd converts. As an experience, it was interesting but also depressing — depressing because it seemed to me that the people came there spiritually hungry and were not fed. They came seeking the bread of guidance and consolation and were given the stones of outmoded theology and corny showmanship. The whole thing did not impress me as a religious service. It was a show and not too good a performance at that.

The spectacle, however, was well worth seeing, if not for religious, at least for sociological reasons. The power of Elder Michaux to draw people is simply remarkable. All day huge buses from all of the surrounding states and from as far as Jersey pulled up to the stadium and unloaded their hordes of Michaux-followers. I counted fifty buses in three blocks, and there must have been many more.

The service was scheduled to begin at eight-thirty that night; and though it was a rainy evening, about 25,000 persons were there when I arrived. They were a well-dressed orderly crowd of young and old, Negro and white. (Michaux is much more successful in making Christianity interracial than the conventional churches.) For the most part they seemed quite serious. There was very little of the loudness and hilarity one usually finds in large outdoor gatherings. The vast majority of the people came to worship and acted accordingly.

The admission was free, but in order to get in you had to secure a ticket from the box-office. You got this ticket after you made a free will offering, and the kind of seat you received depended, it seems, upon the size of that offering. But as I have said, the admission was free.

The opening of the service was like the finale of a musical comedy. All of the "principals" plus the 156-voice choir marched in, to the jazzed tune of their theme song, "Happy Am I". The converts later made a spectacular single-file entrance from the back of the stadium.

The choir which was the main feature of the whole service, acted like a Roxy chorus. Dressed in glistening white satin robes, the choir members "one-stepped" to their seats in the center of the field. They then went through a lot of childish pantomime with lights and flags, but at least they were thoroughly trained in their little act.

The music for the whole service was "sparked" by the pianist, an excellent performer who played every number with a decided jump rhythm. He was good, but it sounded strange to me to hear him beat out good old gospel hymns "eight to the bar"; but I must admit he could really beat them out.

At the beginning of the service, Michaux had one of his choir members jump up and dash around the whole group. This was a "home run for Jesus", as the Elder phrased it. He then told us that the runner couldn't walk when he first came to Michaux's church, a statement which I took with a very large grain of salt.

The highlight of the performance was the baptism of a young white man from Mississippi. Before going into the water, he made a little speech which Michaux answered by shouting, "Bilbo is dead, but God ain't dead in Mississippi!"

There was much miscellaneous singing by the choir, none of it effective. It was too harsh and too jumpy. Frankly, it seemed to defeat the purpose for which it was intended, that is, to arouse the people.

Michaux's preaching was also disappointing. He belabored for over an hour the very foolish point that in order to be saved Christians must be immersed and not sprinkled.

And even the shouting was a letdown. There was very little of it, and that which was done lacked spontaneity. It was really highly stylized. A few sisters in the choir rose from their seats and bounced up and down in the same place like jumping-jacks. It all seemed part of the show—rehearsed and timed.

In short, Elder Michaux, it seemed to me, had a wonderful opportunity that night to touch many persons who needed him and he muffed it. There were hundreds around me—most of them aged and bowed down with labor and poverty—who were hungry for spiritual crumbs, who were seeking a rock in a weary land; and they found nothing. They were entertained by the spectacle, but that was all. They were not touched by anything deep and lasting. Even the unlettered nowadays are seeking a gospel which gives them more than jump rhythms and stale theology.

And please don't think I am criticizing Michaux because I am opposed to his type of worship. That is not the case at all. In some respects, he is doing a better job than the staid and coventional churches. He at least reaches the people who need him. My objection is that he doesn't do more.

ELDER MICHAUX TO RECORD SERMONS

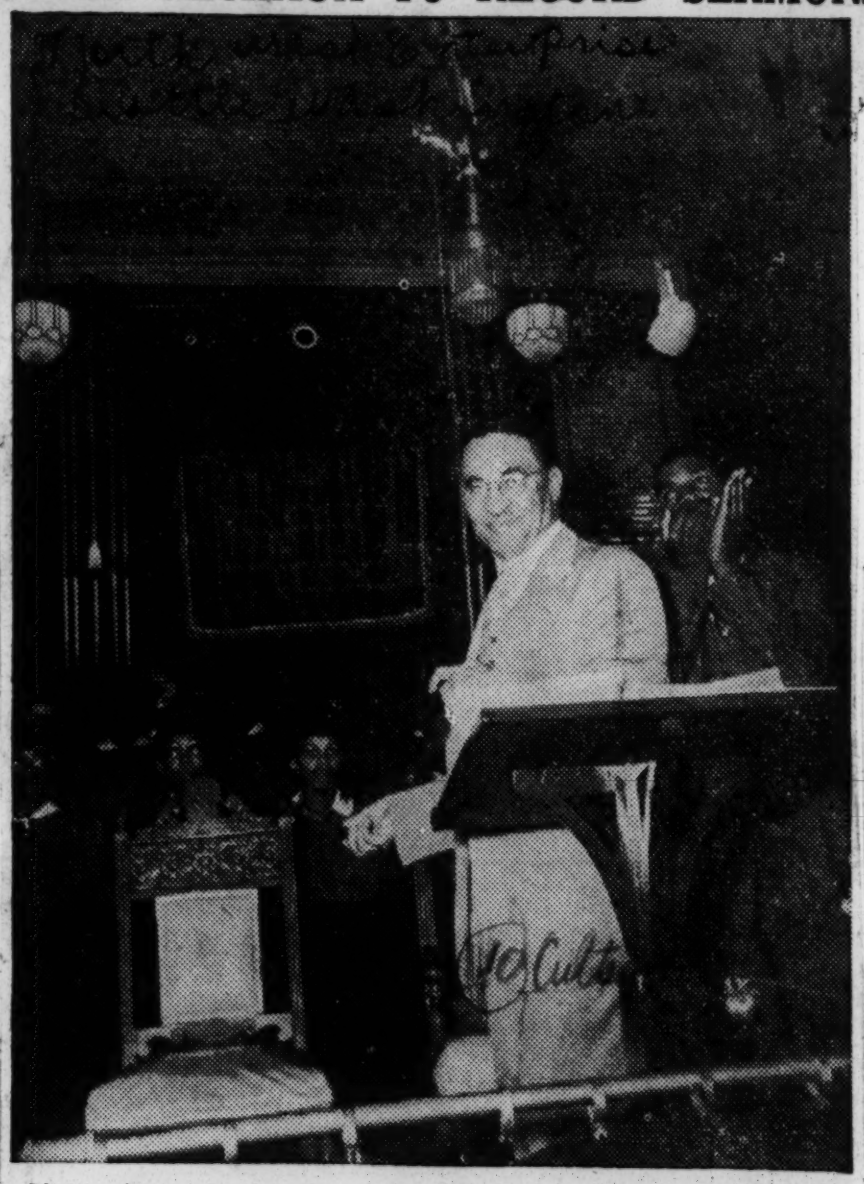


Photo shows the beloved radio evangelist, Elder Lightfoot Solomon Michaux, world-famous "Happy Am I" preacher, making phonograph Records of his famous singing sermons for the first time in his long and celebrated career. The records reproduce regular Sunday services at his own Church of God in Washington, D. C., and will be put on sale to the public shortly in album form. To release his famous services to all record fans, Elder Micheaux selected Super Discs, considred one of the most popular and fastest-growing in the phonograph record industry.

ELDER MICHAUX, EVANGELIST

Elder Michaux, known simultaneously as the "Happy Am I" preacher, the Radio Evangelist of America and The Sage of the Potomac, has a following that numbers in the hundreds of thousands in this country and abroad, and which is steadily increasing. The Elder has become America's favorite evangelist through his reputation as a genuine asset to his race and to his followers. Throughout his career, Elder Michaux has maintained homes for the destitute, given free food and clothing to the needy among his huge following, maintained a free employment agency responsible for the employment of thousands, and operated free rapartment houses for evicted families of all races during the depression.

Under the Elder's direction, his congregation purchased and now own the Glebe Farm of 1000 acres at Williamsburg, Virginia, that was given to support the first church ever established in America at Jamestown, Va. This is where the first Negro slaves landed in 1619. The Elder has turned this farm, located on the historic James River, into a Memorial Park to immortalize Negro leadership that blazed the trail of the Negro race up from slavery in America. The colored people of America now own and play upon the land where they once were slaves, and under the Elder's leadership they sing, "Happy Am I With My Redeemer."

This kindly and genial preacher is one of the world's best-loved religious leaders. His sermons present his religion in spectacular and impressive manner, and his epigrams are famous the world over . . . a typical example: "Don't trouble Trouble 'til Trouble troubles you."

SUE TO KEEP FORTUNE FROM FATHER DIVINE

SYRACUSE, N. Y., April 19 (AP) —A summons and complaint have been served on Father Divine in a legal action seeking about $350,000 damages and to prevent the Negro cult leader and several co-defendants from disposing of nearly $600,000 left to them under the terms of a will, Philip L. Zenner, lawyer, for plaintiffs in the case, said today.

A show-cause order, signed April 12 by State Supreme Court Justice Clifford H. Searl, directs the defendants to appear before the jurist here Monday to show cause why the court should not appoint a receiver to protect the funds pending disposition of the case.

The complaint said the money in dispute was left to two of Father Divine's "heavens" by Mary Sheldon Lyon, known in the cult as the "Peace Dove," who died in New York City, Oct. 10, 1946.

Plaintiffs in the case are Lucy Latham, Margaret Price and Cathrena Humphrey of Syracuse, and Arthur Latham of Rose, all of whom claim they are first cousins of Mrs. Lyon.

The plaintiffs alleged in the complaint that the defendants "conspired" to prevent Mrs. Lyon from executing a will in 1946. They allege that Mrs. Lyon intended to leave them about $350,000; this amount being the basis for damages sought.

The complaint further contended that the $600,000 was left to Father Divine's "heavens" in a 1943 will which was drawn up under "undue influence." Father Divine is seeking to have the will admitted to probate in New York, and objections have been filed.

Father Divine Gets Interest In Dormitory

Special From The New York Times to The Courier-Journal.

New York, Feb. 17.—The $500,000 estate willed by Mrs. Mary Sheldon Lyon, 85-year-old recluse, to two "heavens" of Father Divine, Negro cultist, included a half interest in a $100,000 dormitory at Ithaca, N. Y., tenanted for more than 25 years by Cornell students, it was disclosed today.

Dr. William Hills Sheldon, brother of Mrs. Lyon, is contesting the will on the ground that she "lacked testamentary capacity and that the will was procured by fraud and undue influence by one Father Divine."

Dr. Sheldon owns the other half interest in the dormitory.

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FAIL TO BAR BEQUEST TO DIVINE'S 'HEAVENS'

HERKIMER, N. Y., April 26 (AP) —State Supreme Court Justice Abram Zoller today dismissed an action brought to prevent a $600,000 estate from going to two "heavens" of Father Divine, Negro cult leader.

Mrs. Mary Sheldon Lyon of New York City left the estate to the "heavens" in Brigantine, N. J., and New York City.

Four cousins of Mrs. Lyon sought $350,000 of the estate. They also asked the court to enjoin probate of the will and appoint a receiver for the estate.

Justice Zoller dismissed the case, holding that the facts alleged in the complaint did not constitute a sufficient cause of action and that he had no power to restrain proceedings in Surrogate's Court for probate of the will.

But he gave the plaintiffs fifteen days in which to amend their complaint. They were Lucy Latham. Margaret Price and Cathrena Humphrey of Syracuse and Arthur Latham of Auburn, cousins of Mrs. Lyon, to each of whom the will, executed in 1943, gave $100.

Mrs. Lyon died last October in New York City. The will is being contested in Surrogate's Court in New York by Mrs. Lyon's brother, Dr. William H. Sheldon of Rome, Italy.

The cousins alleged that Mrs. Lyon, known as "Peace Dove" in the cult, had indicated she intended to leave them a sizable portion of her fortune. They alleged further that Mrs. Lyon was unduly influenced against this course by the defendants or "some of them."

Father Divine Suit Settled Out of Court

NEW YORK, May 5—(AP)—Contest of the will Mrs. Mary Sheldon Lyon, in which she left the bulk of her estate to the Father Divine movement, ended abruptly in Surrogate's Court today with an out-of-court settlement.

The jury was dismissed by Surrogate James A. Delehanty, who announced the settlement.

The will was contested by Dr. William Hills Sheldon, of Rome, Italy, a brother to whom Mrs. Lyon left $500. He contended she was mentally incapable when the document was executed Dec. 28, 1943 and that she was subjected to undue influence.

David C. Broderick, counsel for Sheldon, remarged, "We won," and said the surrogate had enjoined attorneys for both sides to silence regarding the terms of the settlement. His associate said that full details would be known when an accounting was filed.

Mrs. Lyon left $500,000 to the peace mission movement of Father Divine, Negro cult leader, and left her maid, Patience Bloom, $2,500. She also left $100 to each of four cousins. Mrs. Lyon was a member of the peace mission movement.

Married Or Not It's Anniversary For Father Divine

PHILADELPHIA, April 26—(AP)—Father Divine, billiard-bald, fivefoot Negro evangelist and self-styled "god," will celebrate the first anniversary of marriage to a 22-year-old white girl with a seven-hour banquet of 350 courses.

Divine was wed to attractive, blonde Edna Rose Ritchings, of Montreal, last April 29, but he told shrieking followers it was "in name only."

Tuesday at Pinebrook, N. J.—one of several properties he calls his "heavens"—they will entertain hundreds of members of his religious cult.

An aid disclosed that 60 barrels of chickens will be served.

"It will take seven hours to serve the entire meal," the spokesman said. "There will be 350 courses. About everything imaginable will be served."

On his marriage license, Divine gave his age as 41—but he insisted he was wed to his late first wife "on June 6, 1882."

As his first anniversary approached, Divine was quoted by his secretaries as saying:

"This marriage is not for self-indulgence, neither sex-indulgence, human affection, lust or passion, vice or crime or dishonesty, but to propogate honesty, virginity, virtue, brotherhood and the unification of all nations, as this marriage is apparently interracial and apparently international."

Court Dismisses Suit To Bar $600,000 Divine Bequest

HERKIMER, N. Y.—(ANP)—The two "heavens" of Father Divine will get the $600,000 bequeathed them by a wealthy white New York widow who died last October. This is as far as Justice Abram Zoller, of the state supreme court, is concerned.

Recently Judge Zoller dismissed a suit brought by four relatives of the woman, asking $350,000 of the estate, enjoining of the probate of the will, and appointing a receiver for the estate.

The woman was Mrs. Mary Sheldon Lyon, whose will bequeathed her estate to the "heavens" in Brigantine, N. J., and New York City. The will executed in 1943, is being contested in surrogate's court, New York, by her brother, Dr. William H. Sheldon of Rome, Italy.

BROUGHT BY COUSINS

The suit before Judge Zoller was brought by four cousins, the Misses Lucy Latham, Margaret Price and Catherine Humphry of Syracuse, and Arthur Latham of Auburn, each of whom was given $100 under the will.

In dismissing the action, Judge Zoller held that the facts alleged in the complaint did not constitute a sufficient cause of action and that he had no power to restrain proceedings in surrogate's court for probate of the will.

The plaintiffs had alleged that Mrs. Lyon, known as "Peace Dove" in the cult, had indicated she intended to leave them a sizeable portion of her fortune, and that she had been unduly influenced against this course by the defendants, or "some of them."

Divine Insulted by Money Offer

Tells Court of Rich Widow's First Gesture

NEW YORK—Surrogate Court records aired May 2, quoted Father Divine as saying that he was insulted in 1930 when Mrs. Mary Sheldon Lyon first offered him money at a gathering of women millionaires in Sayville, L.I.

Then, as now, it is an insult for anyone for whom I have not done anything to offer me money, the cult leader was quoted as saying.

The statement allegedly was made to David C. Broderick, attorney, at Divine's "Heaven" in Newark, N.J., on April 17 during a questioning.

Will Caused Controversy

The Surrogate Court trial is the result of a contesting of Mrs. Lyon's will in which she left $500,000 to Father Divine's "Heavens."

Her brother, Dr. William H. Sheldon, the complainant, states that she was of unsound mind when she benefitted the cult and was subjected to undue influence. He was bequeather $500.

Divine added that he told Mrs. Lyon and the other women at Sayville in 1930.

"I draw life sustenance and energy from infinite and have an inexhaustible supply. You have millions, but your supply is exhaustible."

Testifies to Loan

Also testifying was Patience Budd, a Divineite "angel," and maid for Mrs. Lyon from April 1940 until the 85-year-old woman's death last Oct. 10.

She stated that Dr. Sheldon visited his sister only four times between 1942 and June, 1946, and that on May 3, 1946, Mrs. Lyon made a $3,000 loan to her brother.

She added that he gave some excuse when he was asked to confer with Mrs. Lyon's physician about her health in December, 1945.

Major J. Divine was recorded as Father Divine's natural name, and his address listed as 772 S. Broad St., Philadelphia.

Truly Wonderful! Chicken Dinner Only 25 Cents

SEATTLE, Wash. — (ANP) — Meals cost only 25 cents to persons eating in the new Father Divine Peace Mission Cafeteria which opened here early last week.

Opening day menu of the non-profit cafeteria consisting of chicken fricasee, fresh peas, rice, mashed potatoes, cole slaw, bread butter, beverage, and strawberry shortcake with whipped cream. That was for 25 cents.

The next day's menu offered baked ham or hamburger loaf, string beans, salad, potatoes, tea or coffee, and strawberry shortcake with whipped cream. And that was for 25 cents.

According to Mrs. Beatrice Deneal, operator of the cafeteria and mission, "We hope to break even, but if we do not, the spirit of God will find a way."

Chicken fricasee, fresh peas, their Divine Peace Mission, told mashed potatoes, rice, cole slaw, reporters they "hope to break bread, butter, beverage, and even," but, if they do not, "the strawberry shortcake with spirit of God will find a way." whipped cream—25 cents.

Next day it was: Baked ham or hamburger loaf, string beans, salad, potatoes, tea or coffee and strawberry shortcake with whipped cream—25 cents.

Mrs. Beatrice Deneal, who operates the cafeteria and the Father Divine's new non-profit Peace Mission Cafeteria opened with this menu:

Father Divine's Courier-Journal New Cafe Offers Big Meal for 25c

Seattle, Wash., June 19 (AP) —

Father's a Doctor—Father Divine is congratulated by his wife, Mrs. Divine, immediately after receiving a degree of Doctor of Metaphysics from Northwestern College, Washington, D. C., last Friday.—Peace Photo.

Time Chicago, Ill. Mon. 5-12-47

International

FATHER DIVINE & WIFE EDNA

Sixty kinds of meat and three Vs.

Praised from all sides by his banqueting flock: roly-poly old (seventyish) **Father Divine,** who celebrated his year-old marriage to blonde Edna Rose Ritchings, 22, with a medium-staggering dinner in Pine Brook, N.J. Over the happy couple gleamed a purple neon sign: "God's Holy Communion Table of Palace Mission." The bride wore a white gown and gold slippers. Fifty girls in uniforms marked with Vs (for Virtue, Victory and Virginity) choired the host's praises. The guests sat down in early afternoon to a menu featuring 60 kinds of meat, 54 vegetables, 23 salads, eleven jellies and jams, and 38 desserts—and rose as best they could approximately seven hours later.

Mon. 5-12-47

Shortly after the news of the marriage, which was quietly effected, was revealed through the AFRO, Divine told his followers it was "in name only." At another of his famous banquets, he told his followers, "God is not married." Sat. 5-3-47

Explaining the significance of the union to his followers, to whom he had advised abstinence and even coldness toward those of the other sex, one of his secretaries quoted him as saying:

"This marriage is not for self indulgence, human affection, lust or passion, vice or crime or dishonesty;

"But to propagate honesty, virginity, virtue, brotherhood and the unification of all nations, as this marriage is apparently interracial and apparently international."

Cite Father Divine Promised Reincarnation To Devout

Fla. Paper

10 cents

Jacksonville, Fla.

New York City . . (CNS) . . Father Divine is being charged with promising reincarnation to walthy Mary hSelydon Lyon who died October 10th, leaving $500,000 to two corporations, supposedly controlled by the Father and only $500 to her physician-brother, Dr. William Hills Sheldon.

Divine is said to have told Mrs. Lyon that he would "cause her spirit to be encased in a new body." Sat. 4-26-47

In a bill of particulars filed at Supreme Court, Sheldon declared that Divine "by his speech and actions, instilled into the mind of the decedent that he was God." In this capacity, he persuaded her to pay the rent on a "heaven" at 300 West 155th Street. Mrs. Lyon's companion, "Patience Budd," Sheldon asserts, was a Divine agent and was ordered to work in his sister's home to further Divine's designs.

Feast by Divine in 350 Courses

Afro-American Baltimore, Md.

PHILADELPHIA

An elaborate banquet of 350 courses, marking the first wedding anniversary of Major (Father) Divine and his 22-year-old Canadian-born wife, Edna Rose Ritchings, was held Tuesday at Pinebrook, N.J. Sat. 5-3-47

Hundreds of members of his religious cult were guests. The nuptials, a news scoop by the AFRO, took place in Washington, D.C., a year ago.

On his marriage license, the cult leader gave his age as 41, but he insists that he was wed to his former wife "on June 6, 1882."

Marriage in "Name Only"

FAR FROM BROKE — M. J. (Father) Divine, who in denying Thursday that he had ever asked or accepted contributions from Mrs. Mary S. Lyon, 85-year-old recluse who left him $500,000, said he had an "inexhaustible fund."

HORN OF PLENTY

'No Limit to Money,' Divine Says in Quiz

Afro-American Baltimore, Md.

Sat. 4-26-47

NEWARK, N.J.—Submitting to questioning at his How[illegible]ard St. "Heaven" here last Thursday, Father Divine said tha[illegible] he had never asked for or accepted contributions from Mrs. [illegible] Mary Sheldon Lyon, 85, of New York, because he had an in[illegible] exhaustible fund of his own.

The aged New York recluse [illegible] willed Father Divine $500,000 and [illegible] left only $500 to her brother, Dr. [illegible] William H. Sheldon, who has en[illegible]ered suit in contest of the will.

George J. Regan, attorney for [illegible] testing the will, Regan had charg[illegible] that despite Mrs. Lyon's weak [illegible]ondition, Patience Budd took her [illegible]om her home to various "Heav[illegible]kingdoms and promised [illegible]nds maintained by Father Di[illegible]ne. St. Mary Bloom and others

Mrs. Lyon's relatives, led the questioning of Father Divine, as part of a pre-trial examination permitted in the case by the New York County Surrogate Court.

The questioning of Father Divine took five hours.

Pre-Trial Quiz

The trial date has been set for April 29 in the New York court [illegible] In his petition, Dr. Sheldon charges that his sister was incapable, and that the will was obtained by fraud. Sat. 4-26-47 A Father Divine "angel," Patience Budd, was left $2,500 by the aged widow, because she was faithful and devoted friend."

Reporters Barred

All reporters and photographers were barred from the "Heaven" during the questioning and "angels" were detailed to throw out any uninvited guests. In his original statement contesting the will, Regan had charged that despite Mrs. Lyon's weak condition, Patience Budd took her from her home to various "Heavkingdoms and promised maintained by Father Divine. St. Mary Bloom and others

Witnesses of Mrs. Lyon's will are said to be St. Mary Bloom, an Sheldon "angel," Patience Budd, Dr. Sam Dr. Sheldon was inuel C. McKinney, physician; and Ann Shanewise, four alleged first cousins of Mrs. Lyon have sued to prevent Father Divine from disposing of the $500,000 left him.

They are asking $350,000 damages from the cult leader, alleging that that is the amount Mrs. Lyon intended to leave them. They further complain that the defendants conspired to prevent Mrs. Lyon from executing a will in 1946. Afro-American 5-3-47 Promised $350,000

State Supreme Court Justice Clifford H. Searl signed a show cause order directing Father Divine to appear before him and state why the court should not appoint a receiver to protect the funds pending disposition of the case. Baltimore Md.

The complainants, who say that the money was left to a Divine "Heaven" in a 1943 will, are Lucy Latham, Margaret Price and Catherna Humphrey of Syracuse and Arthur Latham of Rose.

Objections have been filed over Divine's efforts to have the will admitted to probate in New York

Father Divine Stops Flow of Cash To U. S. Treasury Until Poll Tax Is Dead

The Call Fri. 7-11-47
Kansas City, Mo.

WASHINGTON — (ANP) — No more federal funds from "Peace" children until all American citizens have equal rights to the use of the ballot, is the substance of an announcement made here last week when the treasury department noted that funds, which had constantly been flowing into the United States treasury from Father Divine's followers, had suddenly ceased.

One of Father's strict commands is that every member of his flock must pay back all the money he owes. If by chance he cannot locate the person to whom he owes the money, it must be sent in to the government.

For several years the treasury department has been receiving funds from Father's angels or saints, ranging all the way from $1 to more than $200. Fri. 7-11-47

Suddenly, the "conscience fund" stopped, just at a time when the department could use some extra cash. Then came a court note from the self-styled "God" telling the treasury that no more of these "truly wonderful" dollars would be sent to the department until the poll-tax was removed from the southern states.

Father Divine Cagely Avoids Court Showdown With Ex-Angel

Chicago Defender
Chicago Sat. 5-31-47

By MAJOR ROBINSON
(Defender New York Bureau)

NEW YORK—Since a notice appeared in his house organ, the New Day, on July 19, 1942, that he was moving his official residence and staff from here to Philadelphia, Father Divine has carefully avoided making an appearance during the week days in New York State for fear of being jailed and fined $900 by the sheriff for contempt of court.

Divine's dramatic announcement climaxed a sensational court battle dating back to March, 1940, when Supreme Court Justice Benedict Dineen ruled that Mrs. Verinda Brown, a former angel, was entitled to $5,949 she contended she had given to the self-styled messiah from 1930 to 1934. After ducking process servers and failing to obey court directives ordering him to start paying her at once, Divine vacated this state entirely, only making an appearance on Sundays, when it's illegal to serve a summons or jail one for flaunting a contempt order.

Woman Testifies

During the course of the trial, Verinda told the court that she first met Divine in 1929 at his first Kingdom in Sayville, Long Island, where he was starting his fabulous activities, and gave him furniture and linens. While vacationing there, she claimed he warned her against "keeping my money in banks and persuaded me to deposit it in his heavenly treasury."

Appearing as one of her witnesses was Faithful Mary, reputedly known at that time as Divine's wife and chief aide, who said that she collected rents from the various heavens and turned it over to him. Mary finally quarreled with the diminutive cult leader and broke away from his influence. Sat. 5-31-47

Divine Denies Wealth

In answer to her charges that he possessed unlimited wealth, Divine denied this and said that "people just seemed to make it convenient for him wherever he went." He told the jury that whenever he got hungry there was food in the kitchen; if he wanted some clothes they would be hanging in his closet, and whenever he came out of his kingdom there were several luxurious cars parked at the curb with people standing around them shouting, "Get in, Father," which he never hesitated to do.

As his explanation for failing to comply with the judgment rendered against him, he said: "Failure to comply with court order is not a willful disregard for mandate of the court, but is due to the financial inability to comply herewith." He claimed that for 35 years he had no employment, and his spiritual service was free to all and that the creditor relied on the alleged earning ability for the basis of relief sought and obtained. As added evidence that he didn't accept any fees for preaching, Divine said that he turned down in 1919 an offer of $50,000 to have one of his songs published and to make a lecture tour. Sat. 5-31-47

Client's Chances Slim

William Lowell, who handled the case for Mrs. Brown, told the Defender that the judgment would expire in 20 years, but that he would always be liable to arrest because of the contempt of court order pending against him. The attorney said that his client's chances of ever collecting were very slim.

In 1934, Lowell obtained a judgment and collected $7,600 from the Divine kingdom because of an automobile accident in Aberdeen, Md., involving several of his followers. His asserted that he had no trouble at that time collecting his client's money because the Divine angels admitted being in the wrong and remembers them pulling out 76 hundred-dollar bills in court.

Father Divine Has New Cafe

Defender Chicago, Ill.
Seattle Mission Serves 25-Cent Meal
Sat. 6-21-47

SEATTLE, Wash.—(AP)—Meals cost only 25 cents to persons eating in the new Father Divine peace mission cafeteria which opened here early last week.

Opening day menu of the nonprofit cafeteria, consisting of chicken fricasee, fresh peas, rice, mashed potatoes, cole slaw, bread, butter, beverage, and strawberry shortcake with whipped cream. That was for 25 cents.

The next day's menu offered baked ham or hamburger loaf, string beans, salad, potatoes, tea or coffee, and strawberry shortcake with whipped cream. And that was for 25 cents. Sat. Sunday

According to Mrs. Beatrice Deneal, operator of the cafeteria and mission, "We hope to break even, but if we do not, the spirit of God will find a way." 6-21-47

Father Divine Loses Court Suit

Atlanta Daily World Ga.

NEW YORK— (ANP) — A state supreme court decision against Father Divine and his heaven on Tuesday in Syracuse was being discussed among the members of the "kingdom" here. Tues.

State Supreme Court Justice Abram Zoller held that he administrators of a will leaving $600,000 to two of Father's "heavens" should be restrained from "disbursing or disposing of the funds, pending disposition of a legal action related to the case. 9-24-47

A motion was also denied Divine's legal counsel for dismissal of the court action, which states that Father Divine and several co defendants conspired to prevent Mrs. Mary Sheldon Lyon, a member of the "heaven" and the author of the will, from executing a new will last year.

of property to his already large real estate holdings in nearby Newark and Philadelphia.

Divine also told "Miss Happy Word" that he had no objections to the wearing of slacks by saying:

"It would be a whole lot immodest to wear short dresses and then have to be getting up on machines, ladders and things."

Concerning his new property, Divine said:

"I try to arrange it so everybody can have plenty to eat and places to sleep. We have two apartment houses in Jersey (Newark) that we haven't opened yet for dedication, several smaller buildings and three or four new buildings in Philadelphia."

"Father dear", Miss Word answered, "I would like your version as to whether it is all right to wear slacks. As an interior decorator I wear slacks at work and I

Father Divine Adds To Heavens

New York — (ANP) — "Miss Happy Word," a "angel" from Santa Cruz, Cal., learned here last week that the religious leader has several parcels

'FATHER' CLARIFIES POINT:

Urges Girls to Shun Afro-American Dates With Outsiders

Baltimore, Md.

NEW YORK—(ANP)—That sex will inevitably raise its head, even in "kingdoms" like Father Divine's, was proved again last week in Philadelphia where a young woman was summoned to the cult leader's office to answer complaints in which it was charged that she had been seen talking to a man

According to Divine's own newspaper, The New Day, one of Fathers talented "rosebuds" admitted that a youth had tried to date her when the couple met in a five and ten cent store.

Divine told his secretaries seated in his office at the time:

"I do not accuse her, and I am not accusing any of you; but I thought I would say what I had to say, as to one and as to some, to each and everyone, so that you might see and know just what I require of you."

Angels Watch Each Other

Whether Divine's followers have their own secret sleuths to check on the "rosebuds" was not brought out in the story printed in The New Day.

It is believed, however, that

During the brief interview, The New Day reported, Divine asked: "Now is it not true that you go with some boys, some young men that do not call themselves followers of mine?"

Rosebud: "I came from work the other day and I told you how I stopped me in the five and 10-cent store and I told you how I told him we do not keep company with the opposite sex.

Father Breathes Threat

"I told you about it Wednesday out, or off," Divine replied, "one time too much."

Limit Favors to Sect

older members of the movement constantly keep an eye on the younger women, hoping to avoid anything bordering on scandal.

"You said the other day," one secretary reminded Divine during his interview with the straying rosebud, "that some of your buds are going to go out once too often."

"Some of them are going to go out, or off," Divine replied, "one time too much."

have been criticized for it."

"It would be a whole lot more modest to do that", replied Divine, "to wear slacks or whatsoever it may be that would be more to protect yourself."

They Hate The Very Idea

An old white lady in the State of New York recently died. She owned a dormitory building at Cornell university and in her will she left a half interest in this building to Father Divine. Because he is a Negro this filled surviving relatives with rage and they have set about to break the will and to prevent Father Divine from getting the property on the ground, as given in a press report, that the lady "lacked testamentary capacity and that the will was obtained through fraud."

They hate the very idea of a Negro becoming a property owner on the campus of the famed and venerable Cornell university. But why should they? What is the difference between the ownership of this property by Father Divine and its ownership by anyone else? The students who occupy the building and pay rent for their rooms would never know the difference if it was not called to their attention. The physical building remains the same no matter who owns it. The only possible difference is, that some people just cannot stand the idea of Negroes being treated as other Americans.

Divine Gets $80,000 In Lyon Will

NEW YORK —(ANP)— The relatives of Mrs. Mary Sheldon Lyon, who had been fighting to break her will have agreed to an out of court settlement to give Father Divine $80,000 to be used in the missions in New York and Brigantine, N. J.

Mrs. Lyon, who died in October 1946, had originally willed her entire residuary estate to the religious leader when relatives made an effort to contest the will.

Atty, Frankie, arguing for Father Divine, charged that the agreement was reached very clandestinely and that Saint Mary Bloom named in the will as executrix was duped into signing a document replacing her with another executor.

On the other hand Counsel David C. Broderick, for the deceased woman's relatives claimed if the case had gone to the jury Father Divine wouldn't have gotten a red cent.

Repent

This oft-repeated one we can't vouch for, although several of our newsmen friends insist it is true. It makes good reading at any rate.

Father Divine's followers have for years been sending the U.S. Treasury numerous contributions from a few cents to as much as $238. Explanatory notes say that Father Divine has ordered them to pay back all money they owe any and every one. When the person cannot be located, then send it as a gift to the Treasury. (This much we can vouch for).

Now, the story goes, all these contributions have suddenly stopped. Father Divine is reported to have addressed a stern note to the Treasurer saying no more such monies will be forthcoming from his followers until Southern states get rid of the poll tax or an anti-poll tax law is passed by Congress.

10 1947

"Sun Jones" Ordered To Pay TCKGC ch. Total of $5.000

According to Rt. Rev. G. T. Rivers, State Prince, Triumph the Church and Kingdom of God in Christ, in Birmingham attending their national convention, Prophet James F. Jones who claims to have bolted his church December 10, 1944 was ordered by the Circuit Court of Wayne County Michigan in Detroit to pay to Triumph the Church and Kingdom of God in Christ five thousand dollars by December 10, 1947. Bham, Ala. Weekly Review

"Sun Jones" is well known and it seems that following the four page spread on his activities as a religious leader in Detroit published in Life magazine two years ago his troubles have multiplied like the sands of the seas.

He is said to now be heading up a "Universal Church" movement with himself as the universal prophet and leader. He left Birmingham last year while conducting a revival at the Masonic Temple at which time it is alleged some one tried to palm a poisoned chicken off on him.

Bishop Accuses Divine And Grace Of "Supplant God" Try

Atlanta Daily World Atlanta, Ga.
Thurs. 8-21-47

NEW YORK—(NNPA)—Bishop R. C. Lawson threw a broadside at Father Divine and Daddy Grace here Sunday night when he accused the two religious leaders of trying to supplant God during his weekly radio broadcast from the Refuge Temple, Seventh Avenue near 124th street.

Wed 8-20-47

This is thought by many to be the torch that will set off a religious war, all the way down the Atlantic seaboard. It is to be remembered that Daddy Grace recently purchased a large holding in New York and this is believed to have been done to enable him to establish a "House of Prayer for All People" in the Harlem district. Wed 8-20-47

Bishop Lawson told his audience, both radio and church, "Daddy Grace preaches himself as the grace of God, subtly supplanting Christ in the minds of the people. If his real name is Grace, it is a mere coincidence and should not be confused with the grace of God, as craftily set forth in his posters and announcements."

ATTCACKS DIVINE

The prelate also attacked Father Divine when he said, "Father Divine makes full claim that he is God, or allows his followers to subscribe divine honors to him." He further ridiculed Father Divine for mutilating songs and placing his name where that of the deity usually appears. Wed 8-20-47

Persons who are interested in the trend of the church are watching the battle to see which one of the three will be able to take over Harlem. Divine can only come into Harlem on Sunday, because he had to evade process servers. Daddy Grace has not only vowed to take over the reign in this realm of the church, but staged a huge parade through Eighth Avenue last Sunday. He rode in a jeep and carrier a loud speaker which enabled him to tell his story as he rode pass throngs lined along the streets. Wed. 8-20-47

Cults (General)

Daddy Grace followed behind a legion of children who were prancing and marching to the tunes of a band which played rhythmic music. Beauty was not absent from the parade. Seated on a well-built float was a group of brown skin models, well dressed and pleasing to the eye, who lent charm and beauty to the procession.

MICHAUX IN NEW YORK

Elder Solomon Lightfoot Michaux was also in New York last Sunday and was scheduled to preach under a tent near St. Nichols Avenue and 130th street. The Michaux banner read, "Hear Elder Michaux and his 40-voice choir tonight."

Bishop Lawson was not so critical of the elder and felt that the elder's program was more orthodox and did not tend to teach people anything that was not common to the tenets of the Christian religion.

Grateful or not, California to have 8 of Prophet Jones' thankful centers

Tribune, Los Angeles Calif.

For better or for worse, California is to have "thankful centers" in 7 cities beside Los Angeles.

A "thankful center", in case you've forgotten, is the creation of Prophet James Francis Jones, who also likes to be addressed as "Doctor" (of Philosophy, he says); "Dominion Ruler", or "Your, or His Holiness".

This rival to Father Divine who recently started operations in Los Angeles after a series of embarrassing events in Detroit announced his expansion plans in a statement to the TRIBUNE this week before "temporarily sojourning in Fresno, Cal.". He was accompanied to Fresno by his mother, "Rev. Lady C. I. Jones", and his staff.

"Rev. Lady C. I. Jones" also answers if you call her, "First Dominion Lady" or "Your, or Her Grace".

Fresno, it seems, is to get a "thankful center", as are Pasadena, Bakersfield, Sacramento, Berkeley, Oakland and San Francisco. The Los Angeles center is located at 5329 S. Main st., property Jones said he recently bought. 10-18-47

Meetings are held at 8 o'clock every Wednesday, Thursday and twice on Sundays, one 8 p.m. And if the sessions are anything like those in Detroit, the joint jumps. Recently, Jones was ordered by a Detroit court to tone his meetings down and to shut up shop at 11 p.m. instead of his usual three a.m. Neighbors complained that the noise Jones and his followers made kept them awake.

NOT A CULT LEADER

Apparently not liking the kind of "press" he has been getting in the local papers (the TRIBUNE owns up proudly to being indelicate) Jones denied this week that he is "the leader of any cult', sect or religious denomination".

The way the "Prophet" puts it, he is the "spiritual head of an ecclesiastical corporation", no less, "Known as Universal Triumph, the Dominion of God."

Emphasizing this, he adds, "this organization is incorporated and recognized in the United States, her territories and possessions, and all major countries of the world, their territories and possessions. It teaches clean living, spiritual and physical preparation for the coming of the kingdom of God to the earth and continued life in the body." Sat. 10-18-47

Jones claims "thankful centers" in 44 states. Of his recent Detroit operations, (he left Detroit in a huff after being nicked $5000 for an out-of-court settlement and after being ordered by the court to close down early) he says nothing, but states that he will keep fully furnished his "beautiful French castle "in Detroit for sentimental reasons, because it was his "first headquarters". The cultist (there we go again) also says he will buy a home in Los Angeles soon.

Apparently a little confused as to the definition of modesty, Jones' own description of himself is as follows: Los Angeles Cal.

"A modest, well dressed man, with a charming personality, Dr. Jones through his miraculous works has proven himself a prophet sent from God. God spoke through the prophets of old, and can still speak through an individual today if he is found worthy. Through his divine power Dr. Jones has healed the sick, caused the lame to walk, the blind to see, and had aided the distressed. He is Detroit's most famous citizen, and is greatly loved and highly respected there. His fame has increased the fame of Detroit. Now, just as God directed him to leave Chatanooga and go to Detroit, He has directed him to come to California." 10-18-47

10 19

Episcopal

PRESIDENT OF THE PENCEMEN.—Laurence G. Abernathy, newly elected head of the Episcopal church's charity order receives congratulations from Bishop Wallace E. Conkling of the Chicago Diocese. Abernathy, who served several years on the order of Pencemen Advisory council, is the first Negro to head the organization. He is a member of St. Edmund's Church.

THE REV. SHELTON H. BISHOP, D. D., rector of St. Philip's Episcopal Church, New York City, one of the largest Negro congregations of the church, will attend the consecration of the Rev. Canon P. W. Gibson as suffragan bishop of Jamaica, May 1 at Kingston.

Dr. Bishop goes as a co-representative with Bishop C. Alfred Voegeli, of Haiti, of the Episcopal Church in the United States, by appointment of Presiding Bishop Henry K. Sherrill. By appointment of Bishop Charles K. Gilbert, he represents also the diocese of New York. At the request of the archbishop of the West Indies, Dr. Bishop represents the West Indians of the United States at the consecration service.

CHICAGO MAN MADE HEAD OF EPISCOPAL ORDER

Laurence G. Abernathy became the first man of his race to be elected president of the Order of Episcopal Pencemen last Sunday at the charity organization's 14th annual dinner at the Grace Episcopal Church, Oak Park.

Harlem Rector First Negro Elected Trustee of St. John's Cathedral

By RACHEL K. McDOWELL

The Rev. Dr. John Howard Johnson, rector of St. Martin's Episcopal Church, Lenox Avenue and 122d Street, a Negro congregation, has been elected a trustee of the Cathedral of St. John the Divine. It is the first time since the cathedral was chartered more than half a century ago that a Negro has been named to its board of trustees.

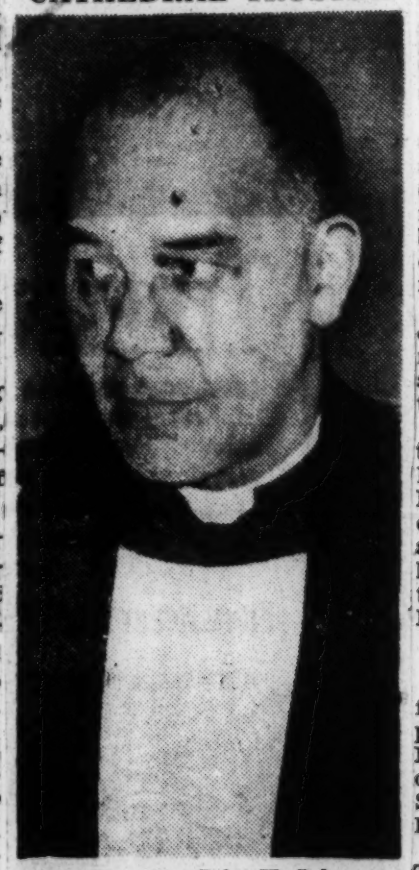
Dr. Johnson is one of the three members of Mayor O'Dwyer's Advisory Committee to the Department of Welfare, the others being Edmond Borgia Butler, chairman, and Mrs. Mary Child Draper, president of the Brooklyn Bureau of Social Service.

The election of Dr. Johnson, together with that of other clergymen and laymen to boards and committees of the Episcopal Diocese of New York, was announced yesterday in a communication to the members of the diocesan convention by the Rev. Richard A. D. Beaty, rector of St. Peter's Church, 344 West Twentieth Street, who is secretary of the diocese.

The voting for the various candidates was done last Tuesday at the 164th annual convention of the diocese held at the cathedral. Since the Hare method ballot was used, a composite folder containing all the offices to be filled and the nominees, it took several days to count the ballots.

One of the present ministerial trustees is the Rev. Dr. Horace W. B. Donegan, rector of St. James Church, who at last Tuesday's convention was elected as the Suffragan Bishop of the diocese. Others are: the Rev. Dr. Roelif H. Brooks of St. Thomas Church; the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish; the Rev. Dr. Louis W. Pitt, of Grace Church.

CATHEDRAL TRUSTEE



The Rev. Dr. John H. Johnson

Other present lay trustees are Charles Burlingham, G. F. Butterworth, C. G. Michalis, Dr. A. H. Rice, M. B. Candler, Gano Dunn and E. K. Warren.

The two trustees named by the Bishop are the Rev. Edward Clowe Chorley, rector emeritus of St. Philip's Church, Garrison, N. Y., and historiographer of the diocese, and the Rev. Frank Locke Carruthers, rector of St. George's Church, Newburgh, N. Y.

Active in Civic Life

Dr. Johnson has for years been active in civic life, and especially as a welfare worker in Harlem. On July 8, 1935, he was sworn in by Fiorello H. LaGuardia as the first Negro member of the Emergency Relief Bureau, replacing Oswald W. Knauth. For the previous two years the clergyman headed an advisory committee that helped the Federal relief agencies in dealing with destitution among the people of Harlem.

For some time recently Dr. Johnson has been co-chairman with Anthony J. Math of the Interracial Committee of the Uptown Chairman of Commerce. The rector also has been a chaplain of the Police Department.

The cathedral board of trustees consists of twenty members, half clergymen and half laymen. The normal term is for five years and trustees may be elected to succeed themselves.

Eighteen of the trustees are elected by the diocesan convention and two are chosen by the Bishop of the diocese. All the elections must be ratified by the existing board, but no instance can be recalled where a trustee was not ratified.

To be a trustee of the cathedral or a member of the standing committee of the diocese is considered a greater honor than to be elected to any other unit of the diocese.

For more than thirty years up to his death President Franklin D. Roosevelt was a trustee. Dr. Nicholas Murray Butler, president emeritus of Columbia University, a present trustee, has served even longer. Another present lay trustee is former Judge Edward R. Finch.

To Serve Four Years

Dr. Johnson was elected to serve for four years, filling the unexpired term of the Rev. Elmore McN. McKee, until recently rector of St. George's Church, Stuyvesant Square, and now serving in the Friends' overseas war relief work.

The other clergyman elected Tuesday as a cathedral trustee was the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration (the Little Church Around the Corner), succeeding the Rev. Dr. George Paull T. Sargent, rector of St. Bartholomew's Church, whose term expired. Laymen elected were Rear Admiral R. R. Belknap, retired, to succeed himself; Samuel Thorne and Clifford P. Morehouse, editor of The Living Church, an Episcopal periodical.

Born in Richmond, Va., fifty years ago, the son of John Wesley and Harriet Howard Johnson, the clergyman was graduated from Columbia University in 1921 and from Union Theological Seminary, this city, in 1923. He also studied at the General Episcopal Theological Seminary. In June, 1922, he was ordained a deacon by the late Bishop Arthur S. Lloyd, and the following year he was advanced to the priesthood by Bishop William T. Manning. For the first years of his ministry Dr. Johnson served on the staff of the Protestant Episcopal City Mission Society of New York City.

Valdosta, Ga. Daily Times
May 8, 1947

Ga. Episcopalians Favor Seating Of Negro Clergymen

AUGUSTA, Ga., May 8—(AP)—The Episcopal Diocese of Georgia has voted to seat Negro clergy and lay delegates with full rights at future diocesan conventions.

In voting Negroes a voice in church affairs yesterday, the diocese of Georgia became the next to last state group approving that amendment to the Diocesan Constitution. South Carolina remains the only state which has not taken similar action.

Earlier, the delegates heard the Rt. Rev. Middleton S. Barnwell, Bishop of Georgia, describe Communism as a "beautiful vision, but unworkable in this present imperfect world."

"If all men were Christians," he declared, "Communism would be a wonderful life."

He blamed "power politics" for many of the world's ills, and told the delegates: "I hate totalitarianism and secret police and thought control and political purges and the exploitation of the Peasant class and ruthless dealing with conquered and dependent countries and of all these things Russia has been guilty.

"But there things are not Communism. They are power politics, stark and unashamed.'

Georgia Church Votes To Seat Negro Clergy

Columbus, Ga. Tribune
Thurs 5-15-47

AUGUSTA, Ga. — The Episcopal Diocese of Georgia has voted to seat Negro clergy and lay delegates with full rights at future diocesan conventions.

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EPISCOPALIANS END ALEXANDRIA MEET

Bristol, Va. Herald-Courier

Resolutions Urging Amnesty for Conscientious Objectors Is Voted Down

Fri. 5-23-47

ALEXANDRIA, Va, May 22. (AP)—A two-day session of the Episcopal Diocese of Virginia concluded here today after the 250 or so delegates voted down a resolution calling for amnesty for conscientious objectors.

Also turned down was a recommendation which would have permitted local churches to decide whether they would have women on the vestry.

A special committee headed by Judge John Paul of the western district of Virginia recommended against approval of amnesty for conscientious objectors.

Although the committee on canons recommended that local churches should be permitted to decide for themselves whether women would be on the vestry, the council defeated the move by a vote of 92 to 57.

The council adopted a resolution giving Negroes a majority on the board of colored work in the Episcopal Church of Virginia.

The following were elected: Standing committee—Albert A. Smoot, of Alexandria; Dr. Ivey F. Lewis, dean of the University of Virginia; John B. Minor, of Richmond; Dr. A. C. Zabriskie, of Virginia Theological Seminary; the Rev. Churchill Gibson, of Richmond, and the Rev. Herbert Donovan, of Charlottesville.

Executive committee of Diocesan Missionary Society—Clyde C. Lamond, Jr., and the Rev. B. Comer Lile, of Alexandria; George L. Browning, of Richmond. The Rev. Samuel B. Chilton and Harriet Howard Johnson, the clergyman was graduated from Columbia University in 1921 and from Union Theological Seminary, this city, in 1923. He also studied at the General Episcopal Theological Seminary. In June, 1922, he was ordained a deacon by the late Bishop Arthur S. Lloyd, and the following year he was advanced to the priesthood by Bishop William T. Manning. For the first years of his ministry Dr. Johnson served on the staff of the Protestant Episcopal City Mission Society of New York City.

Sun 5-11-47

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May 8, 1947

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Executive committee of Diocesan Missionary Society—Clyde C. Lamond, Jr., and the Rev. B. State Court Justice Comer Lile, of Alexandria; George L. Browning, of Orange. Turner Arrington, of Richmond. The Rev. Samuel B. Chilton, of Lewisburg, was reelected diocesan treasurer. The session was presided over by Frederick B. Goodwin, bishop of Virginia.

Dr. George Haynes Resigns, Leaves On Africa Tour

Chronicle
Detroit, Mich.
Fri. 5-16-47

NEW YORK—Closing 25 years of service as executive secretary of the Department of Race Relations of the Federal Council of Churches of Christ in America, Dr. George E. Haynes boarded a plane here for London from which point he will go to several countries in Africa in a study tour for the World's Committee of the YMCA.

This tour will carry Dr. Haynes as Consultant for Africa to the principal cities and sections along the East Coast of the African con-

tinent, to the Union of South Africa, the Gold Coast, Liberia, Sierre Leone, and points in the Belgian Congo as well as French West Africa; then back to Europe for a month's work during July with the staff at the Geneva headquarters of the World's Committee in preparation for their meeting in Edinburgh, Scotland, during August. He will return to New York in the early fall. Sat. 1-18-47

In commenting upon this assignment Dr. Haynes asserted: "The World's Committee of the YMCAs wishes to formulate an over-all strategy and plans for serving men and boys of the world including those of the African continent. In preparation for their meeting in Edinburgh, study and conferences are to be had in principal countries to ascertain the needs and problems and the opportunities for Christian service which the YMCAs in other lands can render in cooperation with resident Christian forces. This African study is a part of the world survey.

N.Y. Lawyer Named Member of Long Island Church Council

Afro-American
Baltimore, Md.

GARDEN CITY, L.I.—Albert C Gilbert, an attorney at law, Thursday was elected to the Diocesan Council of the Episcopal District of Long Island, one of six new councilmen selected by the Episcopal Convention in Cathedral House.

Mr. Gilbert, a member of the executive committee of St. James Mission, Jamaica, and a graduate of Howard University, is the first member of the council who is not white. Sat. 5-31-47

Serve by Appointment

The council members serve by appointment as advisers to the departments of Christian education, social relations, publicity and church extension. The council also serves as an advisory committee to the Bishop of Long Island.

Mr. Gilbert has served as president of the Harlem Lawyers' Association for five consecutive terms and is a former vice-president of the National Lawyers' Guild. He maintains law offices in Harlem.

CHURCH PREJUDICE

Philadelphia, Pa. Sat. 3-8-47 — Colored delegates to the Episcopal General Convention in Philadelphia last summer had the letter "N" placed after their names on their registration badges.

Discrimination in the Church of Christ is very grievous to me, and I am devoting much of my time to fighting it. And I always begin with — and stay on — the Methodists. Afro-American

These are the facts: When the registration officials learned of the delegates' humiliation, they issued new badges without the letter "N," meanwhile complaining that "colored are too sensitive." Baltimore, Md.

According to information just given me at St. Thomas, Philadelphia, these persons "had to be" delegates to the Women's Auxiliary of the convention, to which certain States sent separate colored and white delegations.

The stigma must unfortunately, however, be borne by the General Convention, inasmuch as the Women's Auxiliary is a unit thereof and was held simultaneous therewith.—DANIEL L. RIDOUT, pastor, Camphor Memorial Church, Philadelphia.

Clergy Ousts Jim Crow Rule

Chicago Defender
Chicago, Ill. Sat. 5-24-47

AUGUSTA, Ga.—The Episcop diocese of Georgia voted at a con ference held here recently to see Negro clergy and lay delegate with full rights at future diocesa conventions. This constitutes a amendment to the constitutio and abolishes the Council of Co ored Churchmen formed in 19 to function within the diocese.

In voting Negroes a voice church affairs, the diocese Georgia became the next to la state group approving that amend ment to the Diocese constitution South Carolina remains the onl state which has not taken simila action. Sat. 5-24-47

Another highlight of the mee ing was the address of the Re Middleton S. Barnwell, who spol briefly on the building of you Negro programs in the Episcop church and the Federal Council Churches.

Church Honors Harlem Rector

Chicago Defender
Chicago, Ill.

Elects Dr. Johnson Cathedral Trustee

Sat. 5-24-47

NEW YORK—The Rev. Dr. John Howard Johnson, rector of St. Martin's Episcopal Church, Lenox ave. and 122nd st., has been elected a trustee of the Cathedral of St. John the Divine, high Episcopal honor held by just notables as the Nicholas Murray Butler of Columbia University and the late Franklin Delano Roosevelt.

It is the first time since the cathedral was chartered more than half a century ago that a Negro has been named to its board of trustees.

Dr. Johnson is one of three members of Mayor O'Dwyer's Advisory Committee to the Department of Public Welfare.

Election of Dr. Johnson took place at the 164th annual convention of the diocese held at the cathedral last week. He will serve for four years, filling the unexpired term of the Rev. Elmore McN. McKee, pastor of St. George's Church, Stuyvesant Square, who is now serving with the Friends' overseas war relief work.

The trustee board consists of 20 persons, 18 of whom are elected and two appointed by the bishop of the diocese. Election to the board is considered the highest Episcopal honor in the diocese and is shared by clerics and laymen in equal numbers. Sat. 5-24-47

Dr. Johnson was born in Richmond, Va., 50 years ago, the son of John Wesley and Harriet Howard Johnson. He was graduated from Columbia University in 1921 and from Union Theological Seminary in 1923. He also studied at the General Episcopal Theological Seminary. In 1922 he was ordained a deacon and the following year was advanced to the priesthood by Bishop William T. Manning. For the first few years of his ministry, Dr. Johnson served on the staff of the Protestant Episcopal City Mission Society of New York City.

Georgia Episcopal Church Votes To Drop Bars On Negro Member

~~Atlanta~~ Chicago, Ill. Defender
Sat. 5-17-47

AUGUSTA, Georgia. — White Episcopalians of Georgia took a positive stand last week against racism as they opened the doors of their church to all men.

They voted to seat Negro Episcopalian clergymen and lay delegates with full rights in future diocesan conventions, thus becoming the next to the last state group to approve the anti-Jim Crow amendment to the diocesan constitution. Only South Carolina has failed to adopt the amendment.

Coupled with the delegates' progressive move to banish racism was on address on the theory of communism by the Rt. Rev. Middleton S. Barnwell, Episcopal bishop of Georgia, who hit intellectual and political intimidation of the individual. Sat. 5-17-47

"Communism would be a wonderful life if all men were Christians," he said, "and a capitalistic democracy would be a hell of a life if there were no Christians.

"I am not a Communist," he declared. "It is a beautiful vision, but unworkable in this present imperfect world. But I have a right to be a Communist if I want to be one just as much as I have the right to be a Democrat or a Republican or a member of the United States Chamber of Commerce or a labor union. Sat. 5-17-47

"Every poor man who seeks an advance in wages or tries to make a little more money for himself is seeking the abolition of inequalities in the possession of property so far as he himself is concerned. To this extent he is a Communist and in all probability a loyal citizen of the United States." Sat. 5-17-47

Bishop Barnwell was one of the moving powers behind his church's decision to accept all fellow worshippers on a basis of Christian equality.

Long Island Church Elects First Negro

Chicago Defender
Sat. 9-20-47

GARDEN CITY, N. Y.—(ANP)—Albert C. Gilbert, well-known attorney, has been elected to membership on the Diocesan Council of the Episcopal diocese of Long Island, thereby becoming the first Negro to serve in that capacity.

The council serves as an advisory group to the bishop of Long Island and to the diocesan departments of Christian education, Christian social relations, publicity and promotion, youth work, missions, and church extension.

Gilbert is a graduate of Howard university and the law school of New York university. Formerly, he was president of the Harlem Lawyers Association, vice president of the New York chapter of the National Lawyers' Guild, vice president of the National Bar Association, and served the war committee of the bar of the city of New York.

Preacher Is Announced For Services at Trinity

The Rev. Dr. John H. Johnson
The New York Times, 1947

11-29-47

The Rev. Dr. John H. Johnson, rector of St. Martin's Protestant Episcopal Church, a Negro congregation at Lenox Avenue and 122d Street, will be the Advent preacher at the noon services in Trinity Church, Broadway, at the head of Wall Street, for five days beginning Monday, Dec. 15, and ending Friday, Dec. 19, the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, announced yesterday. Sat.

Dr. Fleming will preach during the first week in Advent, beginning next Monday. The noon services aer held each weekday except Sat-

urday. Clifford P. Morehouse, editor of The Living Church, a periodical representing the point of view of the "high" church group in the communion, will speak daily from Dec. 8 through Dec. 12. Dr. Fleming's general theme will be "Advent and the Four Last Things," that of Mr. Morehouse "A Layman's Religion," and that of Dr. Johnson "A Christian's Five-fold Obligation."

This will be the first time that a

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Chicago Ill
DEFENDER
10
1-18-47

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CHURCH COUNCIL TOO LIBERAL?

Let's Secede, Say Afro-American, Dixie Presbyterians

10
Baltimore, Md.

LYNCHBURG, Va.—Southern Presbyterians were urged here Thursday to secede from the Federal Council of Churches because that body "has a policy of throwing young colored people and whites together in religious conferences and social gatherings."

That statement was made by Dr. Park McCallie, headmaster of a Chattanooga (Tenn.) boys' school, before a group of ministers and laymen of the Synod of Virginia, Southern Presbyterian Church, during a conference here.

He declared that the "practically creedless doctrine of the Federal Council and its "radical stand" on social, political, economical and other issues should warrant immediate withdrawal from it by the Southern Presbyterian Church. 10-4-47

Council's Views "Off-Color"

The council's "off-color views are due to its off-color theology," Dr. McCallie asserted, adding that the beliefs of its leaders are responsible for a radical position on the practicalities of life which are in direct opposition to "all the Southern Presbyterian Church stands for." 10-4-47

Fearful that the secessionists are facing defeat, Judge Harris M. Hart of Roanoke called for an "immediate campaign" for withdrawal, asserting: "We must put out the fire before it is too late. We already risk loss of West Hanover and Montgomery Presbyteries from our side."

The meeting here was arrangeed by George Norris, elder in First Presbyterian Church, Danville, to consider the question of secession from the Federal Council, an issue scheduled to go before the Southern Presbyterian General Assembly in June.

FEDERAL COUNCIL SCORES RACE BIAS

Proclaiming Race Relations, It Urges End of Segregation, Especially in Churches

An appeal to the American people to "renounce the pattern of segregation, especially within our churches," was made yesterday by the Federal Council of the Churches of Christ in America in proclaiming next Sunday as the twenty-fifth annual Race Relations Sunday.

"We cannot face both ways—toward belief in a master race and also toward the democratic principle of equality," the proclamation read. "We cannot achieve this new attitude without the dynamic of the Christian Gospel which recognizes the wrongs of the old ways, and which leads us to love our neighbors and even our enemies."

The nation must be reminded, it continued, that while we talk of the Four Freedoms we still have lynchings and riots, and "the rebirth of the Ku Klux Klan, political brigands on the march and greed at flood tide." Minority problems cannot be solved by segregation, it was maintained, even though "the champions of white supremacy" are organizing to deny freedom to Negroes and to persons of Japanese ancestry.

America in seeking world leadership must renounce doctrines that prevent the solution of her own social problems, the council said, as it urged churches to abolish segregation in their own ranks to prevent the nation's reaping the whirlwind of prejudice, hatred and mob violence.

In addition, the council called upon the Christian people to oppose movements and agencies that divide the races and to seek an economy that will feed, clothe and house the nation irrespective of race, creed or national origin, and provide sufficient employment based upon the individual's character and skill.

"The new day" will call for a stand for equal opportunity for minority racial groups and the total abolition of restrictions devised by men to limit the areas in which the minority groups can live, the council declared.

Besides calling for the support of the United Nations to bring full justice and opportuntiy for dependent and colonial peoples, the council urged that mankind "seek to know our neighbors, regardless of cultural, national and racial distances and to share with them the riches of personal and intergroup relations."

The council, which has offices at 297 Fourth Avenue, maintains a department of race relations which, until recently, was under the direction of Dr. George E. Haynes, now retired.

This Morning

By JOHN TEMPLE GRAVES

"The minister of God . . . should realize that he cannot prescribe remedies for social ills any more than he could prescribe for a sick parishioner."—Charles P. Taft.

The Federal Council of Churches of Christ is undergoing a sea-change, I believe. Its new president, replacing Bishop Oxnam, is Charles P. Taft, a most social-minded gentleman, but thoroughly sold on the American way. Mr. Taft made a radio speech in Detroit the other night. He spoke with caution, naturally, and with fine loyalty to the Council. But while stoutly insisting on the propriety and necessity of stand-taking, he seemed plainly opposed to some of the stands taken, and to the way of taking them. He let it be known that he had refused to sign the recent joint Protestant-Jewish-Catholic statement which Columnist David Lawrence criticized for its seeming attack on the "profit motive" in business.

What Mr. Taft had to say for and against ministers who take sides on economic issues needs pasting in many hats. For the motives which inspire the side-taking he has every sympathy. "Men who have chosen to devote their lives to the service of God in the ministry," he said, "have done so usually out of a deep sense of the need of individual men and women for spiritual help and guidance. . . . They are naturally deeply troubled by some of the conditions under which people have to live even in this day of prosperity and the highest peace-time national income in the world's history. They feel it is their Christian duty to speak out. . . ."

But Mr. Taft agreed that a good deal of the things our ministers say on economic matters doesn't make sense. For that he blames the reading matter offered them. "They realize," he said, "that the remedy is complicated and as a rule they really look for light and guidance in the economic field. They find a ready source in a very considerable press, weeklies mostly, and frequent books that are tracts for the times, all speaking with the same sense of urgency that they feel, and they accept the general economic explanations that are given them. They repeat those explanations and demand action. I agree (that a lot of it doesn't make sense), but neither do the conditions in some of our slum areas."

Most significant was Charles Taft's conclusion: "These ministers are educated men, and they ought to realize what a tremendously complex problem they are getting into, and how difficult the experts in the field find it to make sound analyses and give intelligent answers. . . ."

"No minister of God can stay quiet when people are suffering and perhaps dying unnecessarily. Yet he should realize that he cannot prescribe remedies for social ills any more than he could prescribe for a sick parishioner, beyond a few very simple and common sense ones that don't take an expert's knowledge. When he gets beyond that — and the problems of our society are 'way beyond that—he either should say nothing of remedies, but only of conditions, or he should speak with the greatest care. But many do go further, and they pick up phrases most irritating to business men. Yes, that's one ('production for use instead of for profit'), and I'm frank to say I can't see that it means anything at all. . . . If a product is not made so that it can be used, it certainly does not produce a profit for modern American business. . . . These catch phrases are picked up from one-sided discussions of the problems involved, and their use is then subjected to justifiable attack by business."

You can't read these words of the Council's new president without being pretty certain that his influence will not be given, as was his predecessor's, to the proposition that angels have left wings only.

This Morning

By JOHN TEMPLE GRAVES

"To Him the first fond prayers are said
Our lips in childhood frame,
The last low whispers of our dead
Are burdened with His name."

What policy and points of view will come of present confusions in the Federal Council of Churches remains to be seen. But it is sad to think how many of our collectivists who have been believing it more than proper for the Council to take sides in mundane controversies would go passionately into reverse if the side-taking should become anti-collectivist. It is as sad to think how many business leaders who have been saying side-taking was none of the Council's business would find suddenly that they thought it exactly the Council's business.

What this column and many other observers who hope for vast religious revival have been saying is that unless our religious leaders avoid side-taking on either side of controversies like these and go in for making characterful and devoted individual human beings to take sides for themselves, the organized church will lose out and the great need of a restored moral force in America will not be served. In Russia, according to Joseph B. Phillips of Newsweek, they are growing more moral—after their own lights—all the time. And a moral people is a people to be reckoned with always and in any terms.

"Soviet Russia," says Mr. Phillips, "is without question the most moral country in the post-war world. Instead of breaking down standards, the war has accelerated the building up of them. There is even a fiercely puritanical tone in the national effort to create a clear morality." And it is personal, not just social or economic, morality Mr. Phillips is reporting.

It may be that I do not understand him correctly or am not familiar enough with his policies when he was in office, but it seems to me that a president of the Federal Council of Churches nearer this point of view than either Bishop Oxnam or Mr. Taft, was the former's predecessor in office, Bishop Henry St. George Tucker, of Richmond, Va. "Personally," Bishop Tucker wrote this column the other day, "I have refrained from expressing myself in public statements in regard to economic, social and political questions about which conscientious Christian people hold differing views. In the first place, anything that I might say as a Bishop is always interpreted as committing the church as a whole. This I have no right to do except in cases where the church, through its representative bodies, such as General Convention, has taken a stand. In the second place, Bishops are supposed to be experts in theology, Christian morals and religion, but most of them have no expert knowledge of these other matters. It would, therefore, be foolish for us to make pronouncements.

"Our business," Bishop Tucker declared, "is to produce good Christian experts and to commit to them the responsibility of dealing with such matters." In other words, he seems to believe his task and that of other religious leaders is to make people good and count on that goodness for right decisions on economic and political problems, not to solve the problems.

"In regard to the Federal Council," Bishop Tucker concludes, "I would say two things: First, it is distinctly understood that it has no right to commit any of the member churches. Its actions and pronouncements are informative or advisory, but do not bind the member churches. Second, during my two years as president of the Federal Council I found no indication whatever of sympathy with or leaning towards Communism on the part of Council officials."

SUCCEEDS DR. HAYNES—The Rev. Dr. James Oscar Lee has succeeded Dr. George E. Haynes, who retired as executive secretary of the Department of Race Relations of the Federal Council of Churches of Christ in America. Dr. Lee is a former instructor in religion at Howard University, and was the first Negro to receive the Doctor of Theology degree from Union Theological Seminary, Richmond, Va.

Dr. J. O. Lee Elected Church Council Secretary; Succeeds Dr. G. E. Haynes

NEW YORK. — At the regular bi-monthly meeting of the executive committee of the Federal Council of the Churches of Christ in America, held a few days ago, the Rev. James Oscar Lee was officially elected executive secretary of the Council's Department of Race Relations, succeeding Dr. George E. Haynes, now retired.

Dr. Lee is a graduate of Lincoln university (A.B.), Yale university Divinity school (B.D.), Union Theological Seminary New York (M.A.), and is the first Negro to receive the degree of Doctor of Theology from Union Theological Seminary, Richmond, Va. While at the latter post he organized the Department of Field Work in which were developed opportunities for field work experience for students, and a program of extension training for pastors, in the State of Virginia. His experience includes instructor of Religion, Howard university; assistant chaplain, Hampton Institute; minister of Nazarene Congregational church, Brooklyn; professor, the Theo-

cf Race Relations last year in the capacity of Field Secretary following his resignation from the position of assistant secretary of the Connecticut Council of Churches at Hartford, Conn. As the first Negro to serve on the permanent secretarial staff of the Connecticut Council, he reorganized and expanded the work of the State Council in the field of social relations.

Since coming to the Federal Council he has assisted in the promotion of interracial clinics in various tension areas where the department is aiding the local church and community groups to relieve these tensions and to build programs of interracial understanding and Christian justice for all peoples

In taking over the reins from Dr Haynes who pioneered the work of the department in 1922 and served as executive secretary for twenty-five years, Dr. Lee expresses the conviction that in no organized channel of everyday life is there a larger opportunity for the promotion of better race relations than in the churches. In commenting on the responsibility he assumes with the department he says;

Promotes Interracial Clinics

"For a quarter century the Department of Race Relations has given leadership to the Protestant churches of America in their

DR. JAMES O. LEE

struggle to make Brotherhood a reality in the life of the community. Its program has included the annual promotion of Race Relations Sunday since 1922; support of legislation for social justice particularly anti-lynching; constant action to break down patterns of segregation and discrimination; continuing educational programs in local communities; the publication of factual literature including an Interracial News Service; the promotion of interracial clinics, now totaling twenty-three cities

"The continuance of many of the features of this program with larger emphasis and the development of new ones calculated to reach even larger groups remains a necessity for the department as a medium through which the Protestant churches find action.

"In these days when race tensions become an increasing threat to our sense of community, the task of laying spiritual foundations which will make Brotherhood a reality in the world is still a large one. The Christian church is committed to this and the church must do it."

Dr. Haynes Reviews Work

On 8-Month Assignment For Y.M.C.A.

NEW YORK.—On Jan. 21, Dr. George E. Haynes, for 25 years executive secretary of the Race Relations department of the Federal Council of Churches, officially retired from the leadership of this department which he created a quarter century ago. His work is being carried on by Dr. J. Oscar Lee, field secretary, pending the naming of a successor by the executive committee.

Reviewing the accomplishments of the Race Relations department since the first pioneering work in 1922, Dr. Haynes commented at the time of his retirement: "We see in the future a most challenging unfinished task for the churches to implement their decisions in the various lines in which they have set goals; in renouncing the pattern of segregation; in a continual crusade for a lynchless land; in new effort for legislation against racial discrimination in employment and all lines of human endeavor; and in general increased service to local churches and communities to meet their own racial situation and put into action remedies that will assert the sufficiency of Christianity as a solution lest our professions as followers of Christ dwindle to find verbal phrases."

Dr. Haynes left New York two weeks prior to the official date of his retirement, on a special eight-month assignment for the World's Committee of the Young Men's Christian Associations. He will make an intensive study of youth problems in Africa, in preparation for the YMCA meeting scheduled for Edinburgh next August. Following his field work, Dr. Haynes will work during July with the staff at the Geneva headquarters of the World's Committee in preparation for the Edinburgh meeting.

This African study is part of a world survey through which the YMCA hopes to ascertain more accurately current needs and problems, and to take steps to meet these opportunities. Concerning his special assignment Dr. Haynes said: "The World's Committee of the YMCA wishes to formulate an over-all strategy and plans for serving men and boys of the world including those of the African Continent. Our Christian forces are challenged as never before to bring their policies and practices into line with the needs of people everywhere if the programs of our Christian organizations are to carry meaning in our everyday life."

Dr. Haynes was one of the pioneers in the development of social action and social service methods to change existing racial patterns. The first Negro to graduate from the New York School of Social Work, and also the first Negro to receive a Ph. D. from Columbia university, Dr. Haynes was one of the founders of the National Urban League, and while acting as its first executive director, organized the Department of Social Science at Fisk university.

Before coming to the Federal council in 1922, he served in the U. S. Department of Labor as director of Negro Economics, and during the Interchurch World Survey in 1920-21 he directed the national survey of Negro churches.

NEW YORK—At the recent bimonthly meeting of the executive committee of the Federal Council of the Churches of Christ in America, the Rev. Dr. James Oscar Lee was officially elected executive secretary of the Council's Department of Race Relations.

Dr. Lee is a graduate of Lincoln University, Yale University Divinity School, Union Theological Seminary, New York, and is believed to be the first Negro to receive the degree of Doctor of Theology from Union Theological Seminary, Richmond, Va. His experience includes instructor, School of Religion of Howard University; assistant chaplain, Hampton Institute; minister of Nazarene Congregational Church, Brooklyn; professor, Theological Seminary, Virginia Union University at Richmond.

Dr. Lee served the Department of Race Relations last year in the capacity of field secretary following his resignation from the position of assistant secretary of the Connecticut Council of Churches at Hartford, Conn.

In taking over the reins from Dr. Haynes who pioneered the work on the Department in 1922 and served as its executive secretary for 25 years, Dr. Lee expresses the conviction that in no organized channel of everyday life is there a larger opportunity for the promotion of better race relations than in the churches. In commenting on his responsibilities, he declared:

"In these days when race tensions become an increasing threat to our sense of community, the task of laying spiritual foundations which will make brotherhood a reality in the world is still a large one. The Christian Church is committed to this, and the church must

After 25 Years

Dr. George Haynes Resigns As Race Relations Head

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terns. The first from the New Work, and cial Work in Howard Uni- gro to receive a lumbia University, one of the four tional Urban L acting as its fir tor, organized t Social Science a Before comin Council in 1922, U. S. Departme rector of Negro e ing the Interchu in 1920-21, he di survey of Negro

Name N

Relation

Stalnaker Succeeds Bishop Wright At Council Secretary

Daily World Atlanta, Ga. 10 Sat. 3-15-47

WASHINGTON.—(ANP)— The announcement, made during a one day session of the executive board of the Fraternal Council of Negro churches which met at the 12th Street YMCA here last Wednesday, that the Rev. C. K. Stalnaker, pastor of the First Baptist church of Tulsa, Okla., was elected secretary of the council to succeed Bishop R. R. Wright Jr., presaged something of a shift in the direction of the organization. Bishop Wright had been one of the prime movers in the body.

Reports were heard from Dr. W. H. Jernagin, director of the Washington bureau, from Dr. Vince M. Townsend, treasurer, and from former executive secretary Wright. Bishop Wright had made a number of recommendations concerning the future of the organization. These included moving the headquarters of the Fraternal Council of Negro churches to New York. The executive board did not approve the recommendations.

Bishop J. H. Clayborn, president of the council, made the opening address to the body. Dr. J. L. Horace, chairman of the executive board, presided.

National Fraternal Council of Negro Churches Closes Meet

Pittsburgh, Pa. Courier Sat. 6-14-47 10

BALTIMORE, Md.—The National Fraternal Council of Churches, Incorporated, recently held its two-day annual convention here in Providence Baptist Church; The Rev. E. W. White, is host pastor. The devotional theme, "Thy Kingdom Come" was worked out in a series of discourses presented by thinkers of the race. The following topics were discussed: "Thy Kingdom Come In Interchurch Relations, Dr. C. T. Murray, Washington, D. C.; Economic and Industrial Relations, Dr. H. T. Metford, AME Zion Foreign Secretary; Political Relations, the Rev. Augustus Lewis, Washington, D. C.; National and International Relations, Dr. J. F. Whitfield, Disciples Church, Washington, D. C.

MODERATORS

An able group of moderators presided over the meetings during the two day session; included among them, Bishop Alexander P. Shaw, past president, resident bishop of Baltimore Area, Central Jurisdiction of the Methodist Church; The Rev. Leonard G. Carr, Philadelphia, President of the Pennsylvania Baptist Convention; Bishop W. W. Matthews, AME Zion Church, Washington, D. C.; and Dr. W. H. Jernagin, founder of the Washington Bureau, Washington, D. C. Sat. 6-14-47

THE SPEAKERS

Among those who delivered addresses during the convention were Dr. C. K. Stalnaker, newly-elected executive secretary, pastor of the First Baptist Church, Tulsa, Okla., who delivered the keynote address, Dr. J. Claude Allen, of the CME Church, Gary, Ind., who responded to the welcome address sponsored by Dr. Crawley and his local committee; Dean William Pickens of the United States Treasury Department, Washington, D. C.; the Rev. John F. Williams, minister of St. Mark Fourth Baptist Church, New Orleans, La.; the Rev. Smallwood Williams, Penecostal Church secretary, New York City, and Dr. Frank Horne, special assistant to the National Housing Agency Administration, Washington, D. C.

GROUP LEADERS

Dr. J. Oscar Lee, Race Relations Executive Secretary of the Federal Council of Churches in Christ in America was chairman of a panel discussion on building a Greater National Fraternal Council of Negro Churches in the USA; Bishop R. E. Lawson, of the Penecostal Church, New York City; Dr. J. W. Eichelberger, of Chicago, Ill.; the Rev. Sandy F. Ray, of Brooklyn, N. Y., who lead the symposium on the "Negro Church Speaks"; he was assisted by the Rev. W. C. Somerville, executive secretary of the Lott Carey Foreign Missionary Society, Washington, D. C.; J. Sheen, Department of Agriculture; Elmer W. Henderson, Department of Labor; Mrs. Virginia Durr, vice chairman of committee to abolish Poll Tax; J. F. Albright, Veterans Administration; the Rev. George W. Lucas and Andrew F. Jackson, Washington, D. C., Booker T. Washington Birthplace Memorial Coins. Sat. 6-14-47

RE-ELECT OFFICERS

Bishop John H. Clayborn was re-elected president of the Council, Dr. Calvin K. Stalnaker, pastor of the First Baptist Church, Tulsa, was confirmed as the executive succeeding Bishop R. R. Wright.

Dr. J. H. Peters of the Methodist Church, Washington, D. C., was elected treasurer, replacing Dr. V. M. Townsend of Little Rock, Ark.; recording secretary, Dr. J. W. Eichelberger; assistant, the Rev. Smallwood Williams; statiscian, Dr. J. W. Bracy; chaplain, Dr. W. A. Cooper; auditor, Dr. H. B. Hawkins; executive board chairman, Dr. J. L. Horace; membership director, Bishop W. J. Walls; executive board secretary, the Rev. George W. Lucas; Washington Bureau director, Dr. W. H. Jernagin; president emeritus, Bishop Reverdy C. Ransom. During the meeting Dr. Crawley presented Atty. Bertram Booner, former legislator who presented the key of welcome to the two-day session in behalf of the Governor, Hon. William Preston Lane.

D.C. Director Defender Scorns Council Chief's Claim

Chicago, Ill. Sat. 3-29-47

Dr. W. H. Jernagin Upholds Election Of Tulsa Baptist

BALTIMORE — Top-ranking officials of the Fraternal Council of Negro Churches of America last week vehemently denied printed charges of recent serious denominational clashes within the organization.

Dr. W. H. Jernagin, director of the council's bureau at Washington, D. C., denied a statement by Bishop J. H. Clayborn, president of the council, that the Rev. Calvin K. Stannaker of Tulsa, Okla., was not elected executive secretary at a meeting in Washington Jan. 29. Rev. Stalnaker is the council's new executive secretary. Jernagin said, because Bishop Clayborn was present when the election was held. 3-29-47

"I further deny that the Baptists have been wanting the position of executive secretary for some time," Dr. Jernagin declared. "The NFCNCA was organized in 1933 and the recent meeting in Washington marked the first time a Baptist member has been offered for the position. This last meeting on Jan. 29 also marked the first time Rev. Stalnaker's name has been offered for the position or spoken of before the council session." Defender

Dr. V. M. Townsend, secretary for the council, denied a recent statement by Dr. J. L. Horace, pastor of Chicago's Monumental Baptist Church and chairman of the council's executive committee, that "we are not quite ready to work together across denominational lines." A major bone of contention is the Washington bureau, Dr. Townsend said. Chicago, Ill.

Speaks For Unity

"I think 'we' can work together across denominational lines" when "this is rightly regulated," he said.

Some members think the budget for the bureau has not been made in a business way, he revealed, as it does not itemize expenditures such as "rent, clerk, hire, telephone, printing, etc." The director contends that the $12,000 annual budget should be given him in its entirety, empowering him to "pay employes as he thinks." Another group wants the items recorded and paid from the financial department, Dr. Townsend said. The bureau's director receives "an honoranium of $100 monthly," but other officials of the council serve without pay.

Urges Brotherhood Chicago, Ill.

Instead of quitting his post, Dr. Horace should lead his "we" in the paths of brotherhood by burning into the hearts he leads "how good it is for the brethren to dwell together in unity," Dr. Townsend commented. "I believe that most of us are ready and willing to work together across denominational lines." Defender

Churchmen from all over the country are expected to attend the council's annual meeting in Baltimore on May 28 and 29, said Dr. Jernagin. Sat. 5-24-47

"The National Fraternal Council of Negro Churches is a great organization," he remarked, "and will prove the greatest force in this country for upholding the rights of our people, if the leaders of the denominations will lose themselves in the great unselfish tasks that lie before them."

10 1947

Foreign Missions

Sails For S. Africa June 6th

10

Christian Recorder

Philadelphia, Pa.

BISHOP GEO. W. BABER

Thurs. 6-5-47

Bishop George W. Baber and family will sail from New York June 6th for South Africa.

The Bishop has just closed a successful year at Shorter College, Little Rock, Arkansas where the good news came that Shorter had been placed on the accredited list.

Bishop Baber also presided at the recent session of the Baltimore Conference where he made many friends among the ministers and laymen. 10

The entire church will be happy to know that Bishop Baber is going to South Africa where the faithful Missionaries have waited for six or seven years for an AME Bishop on the field.

EDITORIAL

OUR FUTURE IN MISSION FIELDS

The Christian Recorder

The 1947 meeting of the Missionary Board of the AME Church June 4th was from many angles one of the best in our proud history. Philadelphia, Pa.

The reports of committees and speeches by Church leaders gave the Secretary Dr. L. L. Berry credit and praise for a successful administration in the conduct of the affairs of the Department. Thur. 6-12-47

During the session the question of discontinuing the Sixteenth and Seventeenth Episcopal Districts were given thoughtful consideration.

It was suggested that the, Sixth District be combined with the Second Episcopal District and that the Seventeenth and Fifteenth be combined. Or in other words have only one AME Bishop in South Africa.

First, the Church cannot in fairness to itself say that the 17th District has been a failure or its existence unjustified because since it was set aside as an Episcopal District. Not a single visit has been made by an AME Bishop. It was reported that they cannot go now, although all arrangements have been made for the trip by the Bishops, but they cannot get permission to enter the country.

We must not hide behind the lack of funds for this task or put the blame on others. The day for real service in the Mission Fields is here. The call is clear and only a forward march order should be given at this time.

If the AME Church would set itself to the task of developing our work in Africa the day of having one or two Bishops in Africa would no longer be a question for no one man would be able to handle so great a task.

This question of Missions must come back to the top of the list, and men whose hearts are on fire with a zeal for church expansion can be found who are ready to go and do the job needed for a day like this.

It was reported that American Mission Boards have 200 new missionaries ready to enter service in Africa and 180 others are being sought for service in Africa during the next year. They are including Japanese, Americans and displaced persons from Europe on the list to become missionaries to Africa. Thurs. 6-12-47

The African Methodist Episcopal Church has the organization, and there are many gifted young men and women willing and ready to serve. How many are we sending? At least an active Bishop on the field for four years would change the whole picture, and if Africa has proper leadership during this period of world reorganization we would have undreamed of success.

American Negroes may some day find themselves in the position of European Jews of today, longing for admission to their native land. We must not fail. Africa now with proper spiritual leadership. Preachers, Teachers, Doctors, Professional and business leaders are needed for the proper development of that country.

If American sons cannot go, elect native sons and let the work move on.

If Bishops on the home field need or can handle more work, combine some of the small home Districts, but let men assigned to mission fields go there and give their full time.

Bishops assigned to the home or foreign work should be provided with funds needed for the proper support of the work and its maintenance. The AME Church will be happy to have a report from the committee appointed to see President Truman concerning the needless delays AME Bishops meet in trying to enter Africa for mission work.

The 1948 General Conference would do well to give this question of mission close study, and prepare to reach a golden harvest in soul saving and kingdom building.

Why not bring Drs. Coan and Gow to America for the Quadrennial Convention so the connection will get a first-hand report of the work in South Africa? Thur. 6-12-47

"Go ye therefore into all the world and preach the Gospel to every creature," Africa must be included in the future

MISERABLE CONDITION OF CHURCH BUILDINGS AND FINANCES TOLD

Delegates At Quadrennia Hear Noted Singer Tell Of Trip To Dark Continent

Black Dispatch, Sat. 4-23-47

Oklahoma City, Okla.

ASHAMED OF FOREIGN EFFORT

NEW ORLEANS — (ANP) —Delegates to the quadrennial meeting of the Women's Missionary society of the African Methodist Episcopal church, in session at Union Bethel church in New Orleans this week, heard frank criticism of the work being carried on by the denomination in West Africa.

Etta Moten Barnett, who had been invited to describe what she had seen during her recent three month's tour of West Africa, told of churches and schools housed in shambles of buildings; of inadequate personnel, of pitiable financial support by the missionary department of the AME church here in America which unit receives the second largest amount of money paid into any department of the church, and of the practically total failure of absentee supervision under Bishop J. H. Clayborn, who elected in 1945 to serve full time in Africa, has spent but six weeks there.

"When I contrasted the work being done by our AME's in Liberia for example," said Mrs. Barnett, "with that being accomplished by the Methodist Episcopal, both white groups with colored memberships as well as the National Baptist convention, a totally Negro denomination, I was ashamed.

"The Methodists keep Bishop Willis J. King in Liberia full time as the Episcopalians do Bishop Bravid Harris. These two churches have excellent educational programs with good schools. They have the confidence of the Liberian people and the government and serve on many civic committees in Monrovia. They are trustees of the Booker T. Washington institute, the excellent vocational school at Kakata, supported mainly by white-philanthrophy here in the United States.

"The National Baptist convention supports the Carries V. Dyer hospital, an excellent institution, the only private hospital in Monrovia and another hospital and school up at Suen. Liberia officials days when the late Bishop Samp-ed the college Bishop Brooks es-

nominations but
brows silently w
the AME's.
"The opportuni
church is great
tremendous, she s
ly little has been
Bishop Brooks labored there. Mon-
but raise their eye-rovia has one tiny church build-
ly when asked about ing, looking like anything other
than a church and covered with
corrugated iron. The auditorium
great and the need is upstairs over what appears to
she said. "Apparent-be a sort of shop or vacant room.
been done since the The building which formerly hous-

tablished there is rented by the Liberian government for a college run by the Liberian government which will vacate as soon as its new building is ready."

The episcopal residence, also acquired during Bishop Brook's time, evidently no longer belongs to the church. It is claimed by Walter F. Walker, former cabinet member through some mysterious transaction according to Rev. Crowell, the former chaplain who went out to Monrovia as pastor last year but left after a few weeks. Sat. 8-23-47

Sierra Leone, under Dr. J. C. Steady, has been five years remodeling New Zion church which when it is completed next year will be worth $5,000, according to Dr. Steady. The girl's school has lost its government grant because of inadequate personnel and voluntary teachers. The teacher in the seminary gets $50 a quarter. The mission department pays Dr. Steady's salary which he said was $500 a year. They pay $50 a quarter to two mission preachers also, he said. Sat. 8-23-47

No AME missionary official has been to Sierra in years. In 1939 Dr. Berry came by on a steamer but did not go ashore. Dr. Steady went out to the ship to visit with him. Dr. Berry spent a brief time on that trip in Liberia and four days in Gold Coast according to the Africans. Bishop Clayborn went to Liberia in 1945 and stayed four weeks. He did not go to Sierra Leone. He spent one week in Gold Coast going and one returning. While there he arranged to rename the school at Accra, Gold Coast, for Mrs. Christine S. Smith, president of the Women's Missionary society.

CHRISTIANITY SEEN GAINING IN JAPAN

Times, New York, N.Y.

Missionary Official Reports to Church Meeting Converts Are Being Made Fast

Fri 8-8-47

By C. BROOKS PETERS

Special to THE NEW YORK TIMES.

BUFFALO, Aug. 7—The Japanese have shown a great new interest in Christianity, Mrs. H. A. Doan of Indianapolis, vice president of the United Christian Missionary Society, told the third World Convention of Churches of Christ on this, the last day of its five-day meeting. Fri. 8-8-47

Speaking on "Christ and the Changing Order in Japan," Mrs. Doan said the changes in Japan in the last seven years "have been, not gradual or normal, but such drastic ones that the mind can hardly adjust to them."

"Within a few short years," she continued, "the Japanese have gone from imperialism and totalitarianism to democracy, by fiat, as it were; from a first-class nation to a dependency; from comparative wealth to poverty; from plenty to hunger; from warmth to cold; from a well-ordered, peaceful society to war's destruction and devastation."

Evangelism Campaign On

Disclosing that a three-year evangelistic campaign with a two-million-yen budget and a goal of "three million souls for Christ now is under way there," Mrs. Doan went on to say:

"The Nippon Times of June 22 said that there was a tremendous upsurge of Christianity. It said there were 600,000 Christians now where before the war there were 250,000 and that 1,000,000 people were studying Christianity. The 1,800 churches had been reduced to 1,180, but there was a new life within those that remained."

The speaker disclosed also that "the American Bible Society has printed 500,000 copies of a paper-covered New Testament in Japanese and has shipped them to Japan. During 1946 the society sent to Japan, through the chaplains of the United States Army, 250,000 New Testaments and 329,000 briefer portions in Japanese and 128,000 New Testaments in English. Bibles were being sold in the black market for twenty yen each, rather than for three yen, which is the usual cost. Forty-five thousand hymn books also had been sent." Fri. 8-8-47

Besides the Prime Minister of Japan, Tetsu Katayama, the Assistant Finance Minister, the Minister of State, the Minister of Education, the Minister of Commerce and Industry, the Minister of Transportation, the Speaker of the House and fifty-five of the legislators were Christians, Mrs. Doan said. The Emperor, she added, had expressed a desire to receive instructions in Christianity.

One of the great needs in Japan, Mrs. Doan declared, was a Christian university for men. Planned in the past, it never materialized. We must, she added, "give to Japan a great Christian university as a gesture, a $15,000,000 gesture of Christian fellowship and love."

Texan Hits Race Prejudice

The Rev. Hallie G. Gantz of Lubbock, Texas, urging application in practice of Christian tenets, said that there were millions of individuals "in prisons of prejudice right here in our own country."

"When Hitler was still alive and various proposals were being made as to what disposition should be made of him when captured," Mr. Gantz said, " a Negro boy was asked what he would suggest should be done with him. The lad replied, 'He should be turned black and made to live in the United States'."

Tonight the delegates heard Dr. Walter H. Judd, Republican member of Congress from Minnesota, deliver an address on "the present necessity for world missionary conquest."

Jamaican Missionary Leads Way to Progress

Courier, Pittsburgh, Pa.

Sat. 11-15-47

IKARE, Nigeria—One of the outstanding pieces of missionary work being done in West Africa is that which has developed under the leadership of Archdeacon Lennon of the Church Missionary Society here. Community and area social engineering might be an apt description of the work which Archdeacon Lennon, ably assisted by his wife, a trained midwife and nurse, have accomplished here.

The new church missionary society technical school, which has just been finished and which was dedicated before Archdeacon Lennon went on leave to the West Indies, is a sore of crowning achievement to the work of a man.

For more than a quarter of a century, Archdeacon Lennon has labored in Africa. He came as a missionary under the auspices of the Church of England, Episcopal church and straightway found a post in the very interior of Nigeria. He went into what was practically a wilderness and began his work among people whom civilization was just beginning to reac. Now churches and schools dot the area. Sat. 11-15-47

Here at Ikare where he has built a lovely little home on top of a hill which slopes down past a well-built church to a village of several hundred huts, and then on to a group of school buildings with well-kept grounds, you come upon a new, two-story, brick building of good proportions. You learn that the brick was made by the students and that native labor has done all of the construction including the plans. Here the church missionary society under the leadership of Lennon and with the contributions of money, material and labor from the community, has constructed an institution to teach many of the trades which the area sorely needs. It will specialize in developing technicians.

Mrs. Lennon conducts a well equipped maternal clinic up near the Lennon home and maternal death rates in the community have dropped sharply. Archdeacon Lennon is now vacationing in Jamaica. He has reached the age of retirement but the ministers, the officials, the tribesmen of this area of Nigeria will not hear of his giving up service. They insist that the six foot four, 225 pound leader still has much in him to give to his adopted land of Africa.

Methodists Start New Mission School In Liberia

Memphis Tenn.

MONROVIA, Liberia—(ANP)—The Methodist Episcopal church in the United States, through its local representative, Bishop Willis J. King, has officially launched its hinterland program here by setting up a new district, known as the Gbarnga district in the Central province. Purpose of the program is to spread the work of the Methodist church throughout the interior of Liberia.

Preparations for the hinterland invasion began two years ago through promotion work of both the home and foreign departments designed to secure friends and funds for the new program. At the last session of the Liberia Annual conference, held at Careysburg in January, further steps were taken, with a view of establishing chapels and schools in unoccupied villages of the province. Mission stations have already been set up in Grand Bassa and Sinoe counties. 12-23-47

Actual Work Begun

The program reached the third stage of devolopment when work on the new station actually began here recently. It is to be one of the chief mission outposts of the church in Liberia and is a cooperative venture between the Liberian church and the American church. The local sect will provide expenses for its current operation, while the church in America is assisting in providing money for buildings and missionary personnel for supervision and direction of the program. 12-23-47

Heads of the mission are the Rev. and Mrs. Robert W. Kelly, who have already begun the work of supervising the erection of buildings and getting the grounds in shape. The land was granted the church by the Liberian government. Booker T. Washington Institute, under the Rev. Walter C. Wynn and staff, will handle the construction assisted by the engineering staff of the U. S. Economic mission.

10 1947

Foreign Missions

Presbyterians Send Missionary to China in New Racial Policy

BOSTON—The Rev. Benjamin J. Anderson, former local pastor, sails this month with his wife and daughter to China as a Presbyterian missionary.

His appointment is in line with national Presbyterian policy to abolish the color line, and make "one church" for all peoples. The staffs at national headquarters are interracial, and there are no more "special" jobs for colored people.

VIEWS and REVIEWS

Pittsburgh Courier

GEORGE S. SCHUYLER

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors)

The other week I had a most interesting, pleasant and informative chat with a big, manly, earnest Catholic priest, the Rev. M. Andrew Lawrence of the Missionary Servants of the Most Holy Trinity, who is devoting his life and bending all of his energies and intelligence to the development of country life in the rural area of Central Mississippi. This contact was most rewarding to anyone who is convinced that every effort should be made to make country life more liveable and secure for our people instead of persuading them, as Congressman Powell would do, to move to the swamps of the cities.

* * *

Father Lawrence heads the Sacred Heart Agricultural School at Camden, Madison County, Miss., forty-seven miles above Jackson, the capital. His mission is working with both white and colored, regardless of class, and he is helping the sharecroppers and farm laborers toward better health and farm ownership. From practically nothing the school, deep in the illiteracy belt, has three teachers and eight grades, and this year blossomed into an agricultural high school. There is one white teacher, a Mrs. Patricia Clow, a Southerner from a well-to-do family who once conducted an exclusive private school for the offspring of aristocrats at Silver Springs, Md., but left it all to work among the colored people of the rural area. Having toiled among these people for three years, she is prepared, she says, to stay there forever. There are also three Ursuline teachers who are helping to lift the veil of ignorance. One is a Doctor of Philosophy and the other two are Masters of Arts. One Sister, a nurse, spent eighteen years working in the mountains of Puerto Rico, and is now working unselfishly with infants and adults to cut down sickness and disease.

Sat 5-17-47

This little school has a nursery and clinic for children, of whom there are eighty-six, 60 per cent being non-Catholics. As an incentive to the youngsters, they are given little jobs to earn money to buy chickens. When the chickens start laying, the school buys the eggs. When a child has earned a sufficient amount, it is urged to buy a shoat and feed it properly. The sale of the hog enables the child to purchase a calf, and so forth. When a child has a few dollars ahead, it is encouraged to make a down payment of a piece of land. This teaches thrift, self-reliance and industry at an early age, which is what most youngsters of this day and age, especially those in our city swamps, need very much. It is no wonder that Negroes for miles around, even from adjacent counties, are beginning to send their children to the Sacred Heart Agricultural School.

* * *

Father Lawrence said he organized his school in accordance with the principles of Holy Trinity which is dedicated to the task of bettering the life of the underprivileged in rural areas and adjacent towns. A new mission has been established in Camden where two of the Sisters are now working.

These good people are striving at the sacrifice of personal comfort to develop a people who can raise families in good surroundings. They prevailed upon the State of Mississippi to give them school books, and when these books arrived and were found to be old and dirty they persisted until they were given new and clean ones.

* * *

When these consecrated folk arrived, there were no buildings, of course, but the neighboring colored folk were eager to help to the extent of their ability. The first thing they erected was a cross. Then the colored folk in the vicinity, eager for a good school, donated all of the lumber, and then jumped in and helped with the construction. Where there were no buildings before, there are now four buildings and one under construction. Father Lawrence, and his assistant, Father Bernardine Bouland, wielded hammers and saws along with their rural friends. The school has now become the cultural center of the section and the people have a new vision of the future of country life.

The Future Of The Church In South Africa

Rev. M. Andrew Lawrence, M. S. Ss. T., Camden, Miss.

But these people have done more than establish a mission, build a school, serve the sick and instruct them well. During World War II, they prevailed upon the farm boys drafted into the Army to send some of their wages back home for the future. As a result nine boys of the community sent back $2,700 to purchase land. One young man who was a sharecropper before going to war now owns 100 acres, and others are following in his footsteps toward independence.

Father Lawrence was able to prevail upon the proper authorities to make his school a center for veteran training. He and his colored friends went 100 miles to get a surplus barracks which they took down, loaded on trucks and brought to the school site.

Meanwhile, the Sister-nurse goes about the countryside helping people who could never afford a doctor. She has arranged a system by which she can be warned whenever anybody anywhere in the section needs her help.

Sat 5-17-47

These unselfish people have undoubtedly done much to enable these rural folk to help themselves to a better way of living. Of course they still need everything to meet the demands upon them. And to this end I think a fine way for those so inclined to show their appreciation would be to send a money order or check to the

of the Missionary Board in June received wide attention. However, in South Africa it came as a shocking surprise. Drs. Coan and Gow so far are the best brains to give the Church Overseas tangible reports of our South African work and give guidance as to the future of the Church. The suggestion of Dr. Berry which appeared in the Editorial of the Voice of Missions and the Christian Recorder with reference to the combination of the 15th and 17th Episcopal Districts and have one Bishop for South Africa, would certainly

The Future Of The Church In South Africa

Christian Recorder
By D. S. Modisapodi
Philadelphia, Pa.
George Goch,
Johannesburg, S. A.
Thurs. 9-4-47

The report and suggestion made by Dr. Berry, Secretary of Missions at the last meeting

mean a fatal going backwa. and a sad retrogression. South African work requires three Bishops for concentration because the field is wide for one or two Bishops considering the vastness of the areas. The 15th Episcopal District comprises of the Cape, Natal and Orange Free State Conferences, and this area is sufficient for one Bishop. The 17th Episcopal District comprises of the Transvaal and Zambesi Conferences. The Transvaal alone is a very wide area and one of the widest provinces in the Union requires a Bishop of its own. Rhodesia requires a Bishop of its own due to its differ-

Christian Recorder

ent policies of government It is not easy to work the South and Northern Rhodesia, Nyasaland and perhaps go as far as Belgium Congo without one right on the spot as head of the Church permanently stationed there. There are remote places which must be touched.

There was never a time more

Journ. 9-4-47

pregnant with possibilities of hope than the present moment in the history of our South African work. The responsibility of the Church is so stupendous as to seem at times overwhelming. For it is still true thank God, that we South African Methodists look to the Church Overseas for guidance for encouragement and support for our struggle towards development. A very great deal of our work in South Africa for the last eight years has been educational, missionary activities and financial progress. Our Journal of Conference Proceedings can testify that. The needs of the Church in South Africa are too great to be minimised without considering their backgrounds. The future of the Church is largely dependent upon more efficient workers. I do not think it is correct for Dr. Berry to say, due to the absence of the Bishop our South African work has been ineffective and progress slow. I think our work has been unestimated. What I know is that, the Church has grown and advanced along all lines for the last eight years tremendously. Though calls to penetrate into new fields are great. We have enlarged and strengthened to a great extent our properties, adopted sound business methods of handling funds, deepened and revitalised the spiritual atmosphere of the Church, adjusted and properly administered, supervised and organized Church, general and local, to the special problems, needs and interests of the constituency in South Africa.

The Quadrennial Report of 1944 by Dr. Coan, General Superintendent, gives signal progress with evidence enough to convince Dr. Berry. In his report a need for three Bishops and three Episcopal Districts was emphasised.

Journ. 9-4-47

(1) One district would embrace what is now the Zambesi Conference, which is composed of Southern and Northern Rhodesias and Nyasaland, an area of 500,000 square miles. It could well stand division now into four conferences. The three colonies are controlled by different system of governments which have different policies toward the aboriginals of their respective lands. A Bishop needs to be stationed there to concentrate upon the peculiar problems and needs, where he may enter more closely the life of the people, learn their language, customs and traditions so that he may be in a position to lead them to Jesus Christ our Lord.

(2) The next Episcopal area would include the present Transvaal and Orangia Conferences, except the Kimberley, Gordonia and S.W.A. Districts, also that portion of the Natal Conference comprising of the present Durban and Zululand districts. The areas covered by this district consist of the Transvaal 110,450 square miles, Orange Free State 49,647 square miles, Swaziland 6,704 square miles, Basutoland 11,716 square miles, Bechuanaland 275,000 square miles, Natal 35,284 square miles, Total 488,517 square miles.

Journ. 9-4-47

(3) The third Episcopal area would include the province of the Cape of Good Hope (except that portion which falls within the boundary of the Bechuanaland District) 277,169 square miles, and South West Africa 317,725 square miles. Total 594,894 square miles.

Grand total of the Episcopal areas covered now by the Fifteenth and Seventeenth Episcopal Districts 1,583,411 square miles. Compare this vast area with that of the United States of America, which is 3,738,789 square miles. It is over one half the size of the United States. Still there are thirteen Episcopal Districts in the USA alone. Over practically this same area the Anglicans have 16 Bishops. Contrary to Dr. Berry's notion, South Africa needs three Bishops and three Episcopal Districts for her better future, growth and development.

Journ. 9-4-47

In my last article to the Voice of Missions, I pointed out the Church's achievements through the sacrifices and efficient administration of Dr. Coan. I also pointed out that last year the Church in South Africa celebrated her 50th Anniversary and raised over 7,000 pounds which was 7,390 pounds. This was a new birth of our mission work and a beginning of a great future. Our progress for the last eight years is very renumerative. In the absence of the Bishop the work has never suffered nor gone backward. Various Church Boards are alive and on the forward march. This real need of the missionary work in S. Africa is the healthy growth and development of mission work in areas now created. The most pressing need of the Church is not so much expansion as it is development. We have over thousands schools both State and Church aided, one educational college, one medical clinic—64,892 communicants, 490 parishes and 3,260 preaching stations.

Journ. 9-4-47

Our appeal to our Home base is more preachers, teachers, doctors, nurses and three Bishops for the development of our mission work and the future of the Church in South Africa. "Come over to Africa and help us!"

Georgia Baptist Missionaries To Hold General State Confab

Chicago Defender

CORDELE, Ga. — The General Missionary Baptist Convention of Georgia will hold its 77th annual session here Nov. 11-13 at Mt. Zion Baptist Church, under the theme, "Christian Occupation for Kingdom Extension."

Sat.

Rev. C. B. Johnson is host-pastor and Dr. Leander Asbery Pinkston, pastor of the Travelers Rest Baptist Church in Atlanta and president of the convention, will preside of the three-day sessions.

Promotes Missions

11-8-47

The convention promotes missions and church education in home and foreign fields and owns the Bryant Theological Seminary, in Fitzgerald, for the training of ministers and church workers.

Speakers during the meeting will include Reverends N. E. Holsey, Savannah; I. J. Yancey, Augusta; I. E. Washington, Thomasville; F. L. Williams, Columbus. R. H. Milner, Waycross; W. H. Ferrill, Rome; P. H. Head, East Point; R. D. Bizzle, Athens; Drs. M. L. King and W. H. Borders, Atlanta, and Rev. O. H. Stinson, Griffin, and Dr. Roland, Atlanta, editor of the Georgia Baptist.

Dr. D. V. Jemison, Selma, Ala., president of the National Baptist Convention, U.S.A., Inc., will speak Wednesday afternoon, Nov. 12.

Sat.

Dr. Benjamin E. Mays, president of Morehouse College, will speak Wednesday morning. This convention donated the 13 acres of land on which Morehouse College is built and continues to help operate it. Union Baptist Institute, in Athens, and Union Normal, in Bainbridge, are among other educational projects.

Other officers of the National Baptist Conclave, who will speak are Dr. U. J. Robinson, Mobile, Ala., secretary; Dr. R. W. Riley, president, American Baptist Theological Seminary, Nashville; Dr. T. Theodore Lovelace, Chicago, secretary, Home Mission Board, and Dr. C. C. Adams, Philadelphia, secretary of the Foreign Mission Board.

OUR FOREIGN MISSIONARY AREAS—WEST AFRICA IN PARTICULAR

Christian Recorder

By H. Milton Mickens

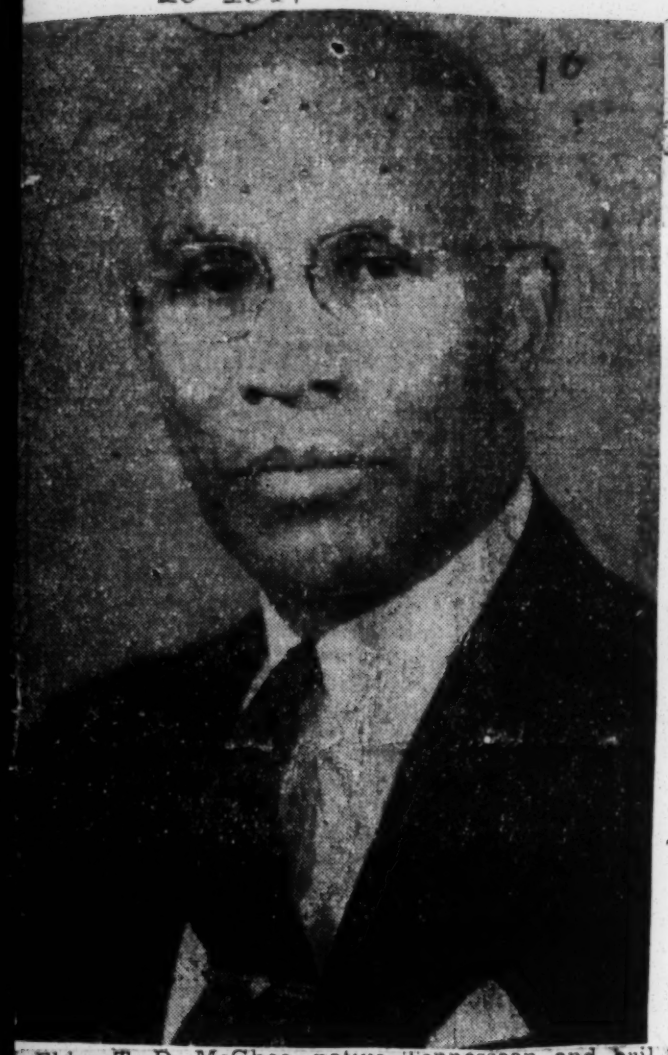
The blame for what ails our missionary program in the Foreign fields should not be chargable to the Bishops nor the Secretary of Missions, as such; but to the general church, Missions! what an august word! Yes, until the church opens its eyes in surveys, comprehensive planning unto a glorious purpose—Kingdom building and yet down to work in dead earnest and stop shamming, we shall remain at the foot of the ladder of achievement Our ends are in keeping with the Christ command, but our means smack of dire direliction and incompetence. On various occasions, I have heard the great Secretary of Missions plead for help in his go forward program to be answered by patent signs of indifference. And I have listened to our Bishops assigned to our Foreign work plead for help to implement their planning only to be overlooked in the appointment of our Missionary funds.

Christian Is it fair

Is it fair to assign a Bishop to a Foreign post and fetter him to a home district and accuse him of dereliction of duty? To Bishop Reid was given South Carolina a full time job. How could he in justice to the needs of S. C. go to S. Africa and remain? To Bishop Baber was given the great

11-13-47

state of Arkansas, 6 annual conference an all-time job. Again, no time to give South Africa—for a time Virginia and the Carolinas, again a good start broken the 17th Episcopal District, Bishop Clayborn flew to West Africa. On up. And then to Bishop Baber return home gave promise in his was also fastened the great Balti- report of the conditions of rare more work.



Elder T. D. McGhee, native Tennessean and brilliant pastor of the largest Church in the Reformation, was unanimously elected Chairman and General Overseer of the Churches of God in the U. S. A. and Foreign Field, which is the bishopric of the church, at the annual convention held this week in the tabernacle at 1037 Jefferson Street

Globe-Nashville, Tenn.

Elder McGhee, who pastors a great church in Detroit, was born in Chattanooga, Tenn., and is the third son of the late Rev. L. McGhee and Annie Letcher McGhee. He received his education in the public schools of Rutherford County. His first pastorate was in Franklin, Tenn., and following that he pastored in Chicago, Ill., where he established a church in 1917.

9-22-47

He moved to Detroit in 1919. He is held in the highest esteem by Detroit leaders of civic, social and business organizations. The esteem in which he is held by his fellow-churchmen was evidence by the unanimous vote the ministers gave him at the election this week. He becomes the successor of the late Bishop J. L. Rucker, of Knoxville, who passed into the Great Beyond on July 9 of this year.

Elder McGhee formerly served as organizer of the National Holiness Young People's Union and Sunday School Convention of the Reformation and was an efficient official in this capacity. He has been a minister of this Reformation for 45 years. He is a powerful preacher and it is certain that his elevation to the highest position of service of the Church will be highly acclaimed by the large and loyal membership of the Church of God.

Plain Talk To Ministers

The Atlanta Daily World Atlanta Ga. Fri 8-15-47

The editors of Ebony magazine for September have done some plain talking to ministers. In a hard hitting editorial entitled, "What's wrong with the ministers, they find:

That something is wrong in the Negro church that instead of leading, it is lagging behind a hard-fighting, militant, aroused people; That the Negro preacher, unlike every other agency and organization of Negro life and activity, has failed to grow abreast with changing times and conditions; That as a consequence, the Negro preacher once the best informed person in Negro life, has fewer than 30 per cent of its number with college degrees, and That the "old time" religion the Negro minister is preaching must be augmented by a knowledge of the myriad of race problems that confront colored Americans in every phase of life.

The editors find that Negro Methodists and Baptists are beginning to face keen competition from the Catholic church. "The Catholic church," they contend, is making a strong bid for Negro membership with its program of professed non-segregation. But the biggest threat of competition comes from outside of the church. Today, the editors say, businessmen, professional and labor union groups are grabbing leadership from the preachers.

There is much food for thought in what the editors have to say about the present leadership of our ministry. A preacher whether he is in the city or in the rurals, in the North or in the South, might just as well abandon the idea that they can preach to the thousands of high school and college graduates, found everywhere now, by damming education and by glorifying ignorance. There is entirely too much of that in our pulpits today. Ministers who damn education do so merely to strike a popular note among the group the so stupidly called "Aunt Sallie and Aunt Jane." But they are really missing the mark when they do so. For in nine instances out of ten a check will show that these very people, though uneducated, are working their fingers off trying to give their children a "better chance in life than I had." Moreover, we can feel pretty well assured that when a minister follows such a stupid course, he is doing so out of a bare absence of something prepared to feed to his flock.

Fri - 8-15-47

Finally, a word of caution may also be said to certain preachers who give the other ministers a black eye with the people by their public conduct. The behavior of some ministers is not what it should be for leaders who profess to teach by precept and by example. Fortunately, most of our ministers are far above this charge. But some of them have plenty of good room for improvement.

NEGRO CHURCHES TO PRAY FOR DELIVERANCE OF JEWS

Daily Thanker New York N. Y.

All Negro churches in Brooklyn will offer a special prayer Sunday for the quick deliverance of the Jews from the Exodus 1947 to Palestine, Mrs. Ada Jackson, Negro churchwoman who initiated the action, announced yesterday. Sat. 9-6-47

Thousands of Negro churchgoers will bow their heads and say, "Let my people go," Mrs. Jackson said. "It is fitting that our Negro churches be the first among the Christian communities to act in a concerted fashion. We too know the great weight of persecution."

Mrs. Jackson expressed gratitude to the interdenominational Ministers Alliance and its president, the Rev. R. Garrison Waters, for responding to her plea.

CHURCHES AND JAMES CROW

Baltimore Md. Afro-American

There is no room in the church of Jesus Christ for jim-crowism, segregation, racial discrimination or exclusion based on race despite the fact that most so-called Christians—in the North as well as in the South—make room for these evils.

Ask most any one of the Dixie "Christians" why the doors of his church are open only to persons of his own race and we'll wager that he will blame "the State law" and swear he's telling the truth. But there are no such laws, North or South. Sat. 10-4-47

Most white churches shunt colored visitors into one corner of the edifice or in the gallery, and only the janitor may become a member. Most colored churches reserve the front seats for their white visitors, if they are many, or to the rostrum, if only one or two.

Our contention that these shaky "Christians" need not fear the wrath of the law is based on a ruling by Attorney General Dummit of Kentucky—of all places—which we believe would be sustained by the Supreme Court of the United States. Nat. Afro-American

Mr Dummit held that "Neither the Constitution nor the statutes prohibit colored and white persons from attending, worshipping or belonging to the same local church."

Continuing, the courageous attorney general of the Blue Grass State, asserted: Baltimore,

"In Kentucky there is a complete separation of church and State. The church has no power to interfere with the laws and regulations of the State.

"Neither has the State any power to interfere with the church in its government, rules, modes of worship or authority to receive members .. as long as they do not contravene penal laws."

The attorney general's ruling was issued in reply to an inquiry from William Combs of Sassafras, Ky., who said that in some sections of the State, colored and white persons were joining the same church and asked whether the jim-crow laws would apply.

Leaders Meet In Atlanta, Georgia

Atlanta

Twenty-five Protestant church leaders, including clergymen, laymen and laywomen, representing 10 South-

eastern states, 14 separate denominations, and several interdenominational councils of churches met in Atlanta on October 21 and formulated plans for an inclusive Protestant Church Convocation o be held in Atlanta on January 13 to 15, 1948.

These leaders agreed among themselves upon the urgent need for increased spiritual stimulus and a united, practical approach to the serious personal and social questions in which center the dominent issues of present-day life. Under the chairmanship of Dr. John M. Alexander, of the Presbyterian Church, U. S., these echurchmen issued a call for 1,000 to 1,500 chosen delegates from all departments of church life, from councils of churches and ministerial associations, Young Men's and Young Women's Christian Associations, and church related colleges and theological seminaries to convene in what they described would be "the most significant church gathering ever assembled in the Southeast."

They proposed to focus the attention of all Protestant forces upon the distinct moral and religious needs of the time and to address to them in a united voice the full import of the Christian gospel. Their plans envisaged calling upon the services of outstanding religious, educational, and scientific leaders throughout the south, the nation, and some of international repute as speakers and group leaders for the sessions of the Convocation. They agreed upon a schedule by which to secure proportionate, adequate representation from all of the Protestant churches in the region.

The group of churchmen which met in Atlanta consisted of members of the Advisory Committee to the Southeastern Inter-Council Office, inaugurated there the first of this year, under the sponsorship of the Federal Council of Churches of Christ in America, the Home Missions Council of North America, and the International Council of Religious Education, all three of whom have agreed to help sponsor the Convocation. This regional office is under the executive direction of Dr. Forrest Cleburne Weir.

As a prelude to the Convocation, the Executive Committee of the Federal Council of Churches, departing from its customary habit of meeting in New York, will hold its bimonthly meeting in Atlanta on January 13 under the chairmanship of Charles P. Taft.

EQUALITY OF RACES IS URGED IN CHURCH

Religious Leaders at Session in Columbus Also Ask an End of 'Divisiveness'

From a Staff Correspondent

COLUMBUS, Ohio, Dec. 5 — A series of recommendations and reports proposing far-reaching changes in the relation of Protestantism to the American community were adopted today at the final session of a national conference on the community and religious education. The meeting was sponsored by the Home Missions Council of North America and the International Council of Religious Education.

The 250 religious educators and church leaders unanimously urged that practical steps be taken to abolish racial discrimination within the church, that the "divisiveness" of Protestant churches in the community be eliminated by enlightened cooperative efforts and that lay church leaders actively seek positions of responsibility in every type of community organization.

If these three major principles were to be put into actual operation throughout the church, according to many of the delegates, it would constitute an almost revolutionary departure from traditional Protestant practice.

For Framing a Philosophy

The conferees approved recommendations that the Federal Council of Churches of Christ in America, the International Council of Religious Education and the Home Missions Council form a joint committee on community development and that the general secretaries of the three bodies confer on the possibility of appointing a committee of theologians, sociologists and religious educators to formulate "a Christian philosophy and theology" designed to "undergird and interpret the church's responsibility for community."

In bringing the four-day conference to a close, Harold E. Stassen, former Governor of Minnesota and president of the International Council of Religious Education, told the delegates that they had "broken new ground" and had brought "new impetus to the faith in which we believe."

He expressed the hope that in the near future some community might be selected to serve as a "demonstration city" where the proposals advanced by the gathering could be put in operation.

The recommendation on segregation within the church recalled that similar action had recently been taken by the Federal Council of Churches. It added, however, that on issues calling for immediate action the church should "present a united front in speaking against, and in abolishing the evils of race discrimination."

"Recognizing that a community must include all people in a local area," it said, "this group registers approval of the action by the Federal Council of Churches on racial discrimination in the churches and recommends that the Federal Council use all reasonable efforts to encourage denominations to abolish racial discrimination within their churches."

"Class Lines" Assailed

Deploring the tendency on the part of some Protestant groups to "freeze class lines" in terms of denominational divisions, the conference declared:

"If the church is to preach and promote unity among people, emphasizing community of interests and membership in one family with God the creator of all, surely it ought to demonstrate in its own organizations and relationships this same spirit of community.

"Unfortunately, the Church is often geared to the effort to maintain its own institutional life, to the perpetuating of tradition no longer significant and to mediating or keeping out of trouble among the various streams of thought within its own walls."

In urging active church leadership in community organizations the delegates emphasized the need for "strong Christian churchmen in responsible civic, political and social positions."

They also stressed "the desperate need for a great company of young Christians who, from religious motivation, will adopt community service as their vocation."

In the field of public education the conference recommended "objective" teaching of religion in the public schools as "a partial solution" to a "one-sided" curriculum which makes no provision for religion as "a social, cultural, historical and political force."

It also called for "further exploration" regarding "the so-called Protestant principle of the separation of church and state."

"IT TOLLS FOR ME"

To the Editor of The News:

It gave me a feeling of great pride the other day when the ministers of our city, both Negro and white, volunteered to solicit through their Protestant congregations contributions for the Jewish fund. It is a pity that the people whom we have elected to represent us in Congress were not humanitarian enough to pass the Stratton bill. However, since they did not, we in Birmingham and the United States have a chance to prove to the world that we cannot keep our eyes and hearts closed while people suffer. As long as a people—regardless of cultural or religious backgrounds—are oppressed, are not given a chance to earn a decent living, and are kept as virtual slaves, we who survive them are slaves. While these people in Palestine suffer and die, we are not free; and to this end we must dedicate ourselves with ardent devotion to their emancipation.

I cannot think of any humanitarian effort that our city has partaken of that the Jewish people did not willingly give of their time, their talent and their financial support. We must by our contributions and our genuine interest make our friends feel and see that they are not alone in their effort, for it is people that we see suffering. We cannot remain aloof to the needs and wants of these people, "for when the bell tolls for them, it also tolls for me." WILLIAM A. BROWN.

300 North Eighth Avenue.

White Ministers Advised How To Address Negroes

Memphis, Tenn. Press
Tues. 2-11-47

CHICAGO— (ANP)—A series of "don'ts" was listed here last week for the benefit of white ministers on how to address Negro church audiences.

The Rev. Nevin Kendall, himself a white minister and head of the department of social education of the Presbyterian Church, USA warned against telling Negroes about "the responsibility" because "their own pastors can do this more graciously and regularly too" he said. He cautioned against such "Jimcrow terms" and "your people" and "my people" and against "allegedly funny Negro jokes."

References to Negro friends must be casual and not imply that we regard this friendship as a glittering star in our crowns of glory," he said. He also warned against offensive references "about the 'mammy' who cared for you as a child" since the sacrificial labors of Negro servants may have evoked the gratitude and affection of white families, it seldom has led them to join in the Negro struggle or first-class citizenship.

"Nostalgic memories of greatly loved Negro servants have very limited possibilities and this is neither the time nor the place," he said.

Rev. Kendell a recent graduate of McCormick Theo. Seminary listed his "don'ts" for white persons in general and ministers in particular to remember when in the presence of Negroes:

I believe you would feel more at home in some other house of worship."

The story may be apocryphal, but it is true to human nature.

DURING the depression, when it seemed that every second knock at the door meant an appeal for help, it was not unusual for the mendicants to say they could not attend church or the children could not go to Sunday School because they had no clothes fit to wear.

They could come downtown on a Saturday and mingle with the crowds on Main Street without shame, but were ashamed to go to church. An English philosopher once said that man instinctively dresses as well as he can when he goes to worship his God, but that wasn't the explanation in this case.

The people would not attend church in their old clothes because they knew they would feel ashamed. They dreaded the way the well-dressed would look at them and the things that would be said about them. Right or wrong, they felt they would not be welcome.

The Protestants or non-Catholics in America are divided among 255 denominations or sects. The Catholics are united in one body. Thus the Catholics, though a minority, are much greater in number than any other denomination. They have become the dominant religious force in America because they are united and others divided. (Perhaps I should add that I am not a Catholic.)

The Protestant sects, most of them having few members, are divided for many reasons—usually matters of doctrine—but also by unconfessed social snobbery.

Sun. 4-13-47

A CERTAIN church, composed of the humble in 1776, prospered and became high-hat, and the lowly no longer felt at ease in it. They drifted into another church, which also prospered, and again they sought sanctuary where they wouldn't feel unwelcome.

There is no sense in denying the truth. I have known people who quit one church and joined another in the frankly expressed hope of "being somebody" socially. There are many churches where poor and unschooled people, who use bad grammar and wear sweat-stained and threadbare clothes, would be made to feel ill at ease and unwelcome.

There will be no uniting of denominations until "love one another" applies to all classes and "brotherhood" is free of snobbery.

Negro Clergy Protest 'Washtub' Benefit Ban

Miami, Fla. Herald
April 22, 1947

Seven negro clergymen said Monday they would appeal to city authorities the police edict against washtub barbecue stands operated by congregation members throughout the negro section for the benefit of the churches.

The decision came after Judge Cecil C. Curry had found 15 negro men and women guilty of doing business without a license and offering meat for sale on the streets. Judge Curry gave each a five-day suspended sentence and directed that the practice cease.

The Rev. T. R. Gibson of Christ Episcopal church and six fellow ministers also protested to Police Chief Frank Mitchell about the way the 15 prisoners were herded into what they said was a dungeon at the precinct station and held for two hours while being booked.

The 15 men and women were arrested Saturday by Detective W. C. Crawford, who made a tour with Health Inspector C. P. Thayer. The officer said the arrests followed complaints from licensed restaurant owners and also from the health department which previously had warned preachers about the practice.

Detective Crawford said most of the washtub stands were on the curb, some outside houses. Most of them offered barbecued ribs, but one woman added a fare of conchburgers and another of fish.

All but one of the defendants said they were operating the stands for the church. The one exception, Richard Samuel, said he had intended to give the church a "cut."

The ministers said the proceeds are used for church purposes, particularly to clothe and shoe children too poor to dress for Sunday school.

Snobbery In Churches

The Constitution
Atlanta, Ga.

A few years ago a certain prominent gentleman who was born in Charleston, S. C., told me a story about the caste system in religious circles.

Sun. 4-13-47

In Charleston, he said, the exclusive social set would look upon New York's rich people as vulgar Johnny-come-latelies. And the proud colored people, equally exclusive, had a church where none but the elect were welcome.

One Sunday morning an old country Negro who wandered into the church was met by an usher who said, not unkindly: "Brother,

ROBERT QUILLEN

world's distractions, living by the religion taught to their fathers by a missionary many years ago.

The soldiers called it primitive Christianity, which means only that it is genuine Christianity. The people are very poor by our standards, but rich in having all they need or desire. They are free of greed and selfishness. They value kindness above property. Their highest satisfaction is not in defeating or surpassing one another, but in helping one another. In short, they live as brothers and sisters do when they are deeply devoted to one another.

One G.I. said, half seriously: "It may yet become necessary for these savages to save America by sending us a few missionaries".

These people, like the negroes of the old South and many of the present day, are free of the handicap that keeps millions from the Kingdom.

Mar. 1-15-47

Though the idea may seem strange to many people, religion is not an evidence of goodness. Almost everybody has some kind of religion. As one person is a natural "joiner" and belongs to many organizations, while another is an individualist who prefers to travel alone, so one is naturally religious and another has little or no capacity for religious feeling. One who is naturally religious may be the meanest of cruel gangsters, yet he prays when frightened and lives in dread of future punishment.

Those who are truly converted to the Christian religion, and live by its teachings, are invariably distinguished by traits of character. They are unselfish and kind to others.

That is why the poor and humble are first to accept Christ's teachings. As the Book says, it is impossible to love both God and wealth. That doesn't mean wealth is wicked. The richest man in the world could be the best Christian.

But you can't love money and be unselfish. You can't love money and be generous and kind to other people. And people who have or make "big money" must have an extra measure of religion to be as truly good as those can be who have no wealth to love.

(Publishers Syndicate)

Rob't Quillen
Charleston, S.C.

A good negro woman, whose simple faith is absolute, is probably the goodest kind of person on earth.

I do not mean the smug, sanctimonious, holier-than-thou kind of religionist, nor the noisy religious fanatic, but the humble, sincere woman who obeys the admonition to do her alms and prayers in secret, and whose religion shows only in her way of life and the kindness of her countenance.

The black people seem to be the most religious of all races.

In the South Seas our soldiers found a tribe, segregated from the

Church Leaders Meet At Tuskegee

Thurs. 4-10-47

NEW YORK—The Eighth Annual Sessions of the National Conference of Church Leaders under the auspices of the Department of Race Relations, The Federal Council of the Churches of Christ in America and the Home Missions Council of North America, was held at Tuskegee Institute, Alabama on April 9 and 10. The two days' discussion will resolve around the topics, "The Home Mission Task: Cooperation in Specific Projects;" and "The Church and Family Life." Registrations included an attendance by Negro, white, Indian and Japanese-Americans from the churches and allied Christian organizations.

Thurs. 4-10-47

The National Conference of Church Leaders is an interracial, interdenominational movement initiated by the Department of Race Relations of the Federal Council of Churches in 1939, at a time when large interest was evinced among church forces in such questions as: broader training for rural ministers; farm and home ownership security for rural people; the responsibility of the churches in the sharecropper situation. During the war such topics as Integration of Negroes in National Defense, Negro Youth and the War, etc., were also of interest.

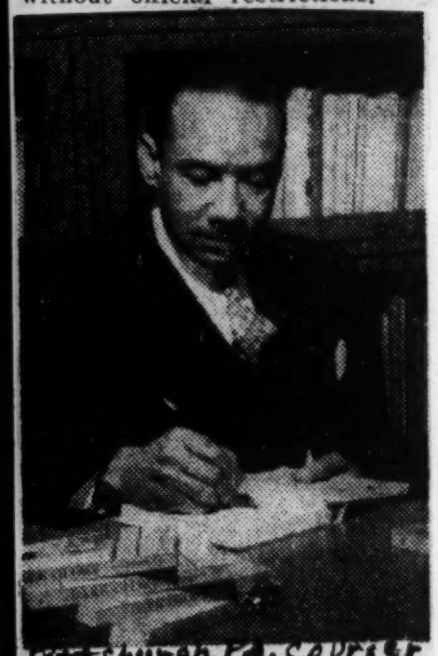
Star of Zion

The purpose of the movement is "to enable national and state church leaders to share their thoughts and clarify their views on issues of mutual concern to them and their churches as a basis for action." From its initiation and first session, held in Durham, N. C., in 1939, under the direction of Dr. George Edmund Haynes, then Executive Secretary of the Department of Race Relations, to the present, the conference has grown in strength, and in each annual session vital questions of concern to church leaders have compro-ed the program. These have in recent years included: **The Responsibility of the Churc hin hte Japanese-American Question; the Problems of Indians in Amerca; The Negro-white** Problem; the Responsibility of State and Local Church Federations in These Questions; the Work and Responsibility of Home Missions Council in the Same Fields, etc.

In commenting on the significance of the National Conference of Church Leaders, Dr. J. Oscar Lee, Associate Secretary, says: Charlotte, N.C.

"While the National Conference of Church Leaders is not an official body from the churches, it has the attendance and support of church leaders from practically all the major denominations. Out of its study of the topics before it each year jects have come worthwhile suggestions and recommendations that would add strength and value to any denominational program aimed toward better race relations. Through its sessions its members feel free to discuss and exchange ideas on the subjects before them without having to commit their official bodies to action. However, there is freedom to carry back to them the value of the

discussion and also the recommendations to their respective communities. The printed report of the conference sessions each year has served as a helpful discussion-and-action guide for church and community groups in their programs for better race relations. The purpose served by the conference from its beginning indicates without a doubt the personal interest and enthusiasm of individual church leaders in the larger issues facing their churches to which they are able to give expression without official restrictions."



Pittsburgh, Pa. Courier
Sat. 6-14-47

AUTHOR—Dr. Harry V. Richardson, chaplain and director of religious activities at Tuskegee Institute for fifteen years, has just released his new book, "Dark Glory," a study of the rural church.—ANP Photo.

"RESERVED SEATS FOR ——"

The Christian Index Jackson, Tenn.

RECENTLY a Church rather boastfully commented of a successful program held in its auditorium where they had "reserved seats for our white friends."

It is a bit baffling to conceive of a pastor, officers and members of a Negro Church jim crowing themselves in their own church. The church is the last place Christians should experience the humiliation of being jim crowed. When a Negro church jimcrows its own members it has gone beneath the level of self-respect and should be reprimanded. Thurs. 6-19-47

There are some good meaning white southerners who are conscientiously prejudiced and conceive of segregation as a natural and proper relationship between whites and Negroes. There are southern states which have laws which forbid whites and Negroes working together or pray under the same roof unless there is some form of partition separating the races.

It mattters little whether it is lawful or not, the church should not be guilty of the law of God by discriminating among brothers and sisters because of color. It is true that Negro churches could assume more initiative in contacting and fellowshiping with other races. But this contact must be upon a high plane of dignity and mutual respect for one another. We should plan for our white fellowmen to worship and fellowship with us in our churches but they must come as brothers equal before Christ and not as a superior race to be roped off and pompously ushered to the front to "reserved seats for our white friends."

There are many white Christians who are humiliated by such treatment and resent being set aside by their colored brethren. Thurs. 6-19-47

Fortunately there are probably very few Negro churches which would be thoughtless enough to jim crow white members when they visit us. Should any good white friends insist on segregation in our church it might be well to remember that they are neither "good" nor "friends" to us. Our only stand can be, worship God together with us or not at all.

"As Bad As White People"

From The Albany (Texas) News

Southern Weekly

Albany people have been commenting this week on a report of a court proceedings in the court of District Judge Walter Morris of Fort Worth. It will be remembered that Judge Morris is a former school teacher, lawyer and judge of Shackelford County, and his logic in advising a group of negroes to settle their church problems out of court applies to any race or group. The story is reproduced below: Sat. 3-8-47

Judge Walter Morris in 67th district court here (Fort Worth) Friday admonished a courtroom crowded with negroes to resort to prayer instead of legal procedure in settling a dispute over the pastorship of the Greater Mount Gilead (negro) Baptist Church.

"You're getting as bad as white people," Judge Morris told the courtroom. "You can't find God in a courthouse." Dallas, Texas

The judge then granted a temporary order preventing Rev. W. Bowden serving as pastor of the church, and climaxed it with a bit of preaching himself.

"You know Christ said to love thy neighbor," he said, and there was a chorus of "amens' from the audience.

"If you people had gotten on your knees and prayed, this never would have happened," the court continued (more "amens").

Attorney Cecil Morgan (white), representing Bowden, objected that Judge Morris had decided the case without hearing the evidence, and gave notice of appeal to the second court of civil appeals. Sat. 3-8-47

GAMBLING FOR BENEVOLENT CAUSES

The Christian Index
Jackson, Tenn. Thur. 7-31-47

THE nation has been stirred by the car lottery incident in North Carolina where the Kiwanis Club refused to grant the winner a new Cadillac car because he was a Negro. It was discovered that the Negro, Harvey Jones, was a veteran. The car was awarded to a white man. After a nationwide protest against the unfairness of the situation, the Kiwanis Club finally awarded Jones $3,200 in cash, the value of the Cadillac car.

Coincidentally about the same time in Louisville, Kentucky, the Alpha Kappa Alpha Sorority (a Negro sorority) likewise conducted a lottery with a new car as the winning prize. A white man won the car and was immediately awarded the car without protest.

A third incident occurred recently in Arkansas where a Negro won a car sponsored in a lottery by another white organization. Learning a lesson from the two previous incidents the Arkansas group gladly awarded the car to the Negro winner. Thur - 7-31-47

These incidents may mark some improvements in race relations but they mark danger signals in public morals and endorsement of lotteries and gambling. These so-called "benefit" lotteries are open forms of gambling. They are spreading throughout the nation.

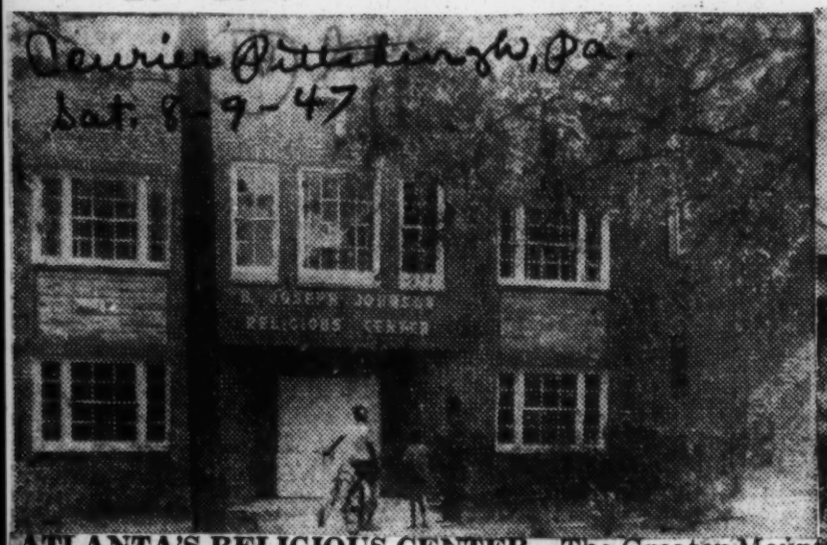
Everyone is aware that gambling is demoralizing, un-Christian and a most detrimental vice. It increases in period of moral decay. Unless we are to become a nation of gamblers at the mercy of racketeers and gangsters, we had better begin seeking to check such lotteries in any form whether for charity or otherwise.

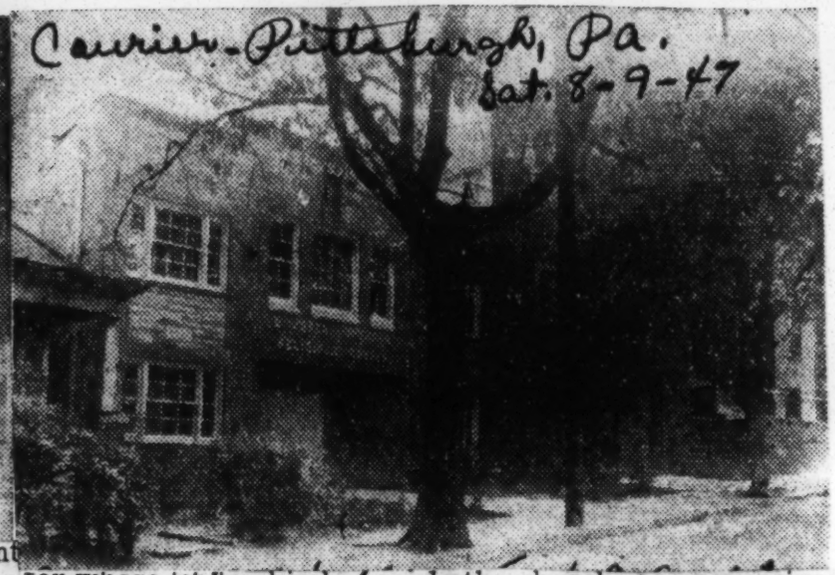
Churches have not been entirely guiltless of promoting lotteries and gambling themselves. The Catholic Church in Chicago boldly advertises on street cars and other posters their lotteries with a newly built home as a prize. Thur - 7-31-47

In your own local church you may recall some one offering to sell you a ticket of chance for a turkey, a quilt or some other prize. The principle and pattern is the same as number policy racket, the sweepstake lottery in England or the car lottery in America.

The fact that lotteries are conducted to benefit charity or some noble cause does not eliminate the evil involved in the gambling method. Gambling can become habitual to the point where one risks his securities to the game of chance.

We are glad Mr. Jones received the award due him. But we lament the fact that such organizations as the Kiwanis Club, the Alpha Kappa Alpha Sorority, some churches, and other organizations are resorting to gambling in order to raise money for benevolent causes.





ATLANTA'S RELIGIOUS CENTER—The Greater Mount Calvary Baptist Church in Atlanta, Ga., has completed a $8,000 educational and recreational building, shown in these two scenes. The structure is called the B. J. Johnson Religious Center, honoring the energetic young pastor whose leadership has made the church so progressive. There are sixteen Sunday School rooms, an assembly hall, library, music room and facilities for Boy and Girl Scouts, and is modern in every respect.

Church Mission Agencies Plan Joint Activity

Rural Area Problem, Class-Race Division To Have Attention

By Religious News Service

Problems confronting American churches, especially in neglected rural areas, featured annual sessions of the Home Missions Council of North America the past week. The council, which represents 22 Protestant denominations, reported the best attendance in its history.

Highlight of the four-day meeting was the council's decision to hold a joint annual session with the Foreign Missions Conference of North America in 1948, and to promote combined meetings of the two bodies in 25 sections of the country. This decision was made after several speakers stressed that home and foreign mission efforts are no longer divided categories of church enterprise, but inseparable parts of world missionary work.

* * *

TWO MOST IMPORTANT ISSUES up for discusson were the threat of secularism in rural sections of the country, and the prevalence of class and race distinctions which speakers said must be eradicated if the church is to maintain its traditional championship of human rights.

Protestant churches in the United States, operating as denominational units, have "side-stepped, ignored and all but scorned the marginal rural sections," Prof. Charles M. McConnell, of Boston University School of Theology, told the 200 delegates. He declared that a cooperative Protestantism, functioning above denominational barriers and geared to combat the threat of secularism in the neglected rural areas, is desperately needed if the country is to become Christian in "anything more than name."

* * *

EVIDENCE OF THIS NEGLECT, Prof. McConnell charged, can be seen in "tumble-down shack churches, dog-eared song books, abandoned churches, scant religious educational literature and an almost total absence of theological seminary graduates in this under-served field."

He said the worst aspect of the rural church field is the low esteem in which the ministry is held, and charged that graduates of seminaries who have been trained for their task, who have a missionary spirit, and who have become established in rural parishes, "have been pressured out, appointed out, called out or sympathized out so often that it amounts to a major tragedy."

* * *

THE CONVENTION RECEIVED a 70-page statement, prepared by a committee of church leaders of various denominations, which described the problem of class and race distinctions as one of the great social and ethical issues of the day and warned that the church must take "a forthright and uncompromising position on the side of human rights."

The report recommended that the church exert its full influence to help eradicate racial segregation and discrimination, promote experiments in interracial activities, and join with other forces inside and outside the church in positive measures to relieve intergroup tensions and foster mutual understanding and good will among all races and groups.

The "unfair and uncharitable treatment" of non-white minorities in America was denounced as a major deterrent to the spread of Christianity throughout the world by Dr. Ralph E. Diffendorfer, Methodist foreign mission executive, who declared: "Treat the Mexican fairly, and Christianity will be proclaimed in Latin America. Clear our American Indian record, and East Indians will take notice of democracy and Christianity. Acknowledge the Negro's right to respect and decent citizenship, and not only Africa, but all the non-white world will rise up and call the church blessed."

AMONG STEPS AUTHORIZED by the convention were the setting up of a student veterans emergency committee to formulate an interchurch program of religious ministry for Protestant ex-service men and their families now living in temporary quarters in or near college and university campuses. A survey of the religious needs of veterans in temporary communities will be launched this month, and later local committees will be organized to carry on programs initiated or recommended as an outgrowth of the survey.

Also approved were the early initiation of an experimental project in religious ministry to Negro students employed in Atlantic City, N. J., hotels, in cooperation with local agencies; and a rural rehabilitation project in Puerto Rico designed to train native Protestant ministers in modern agricultural methods and community social work. It was disclosed that suggestions for government action on the problems of American Indians will be formulated at a conference late in February.

Racial Discrimination

BUCK HILL FALLS, Pa., Jan. 10 —(AP)—In a self-styled "revolutionary" report, a special committee of Protestant churchmen insisted today the Christian church must erase all racial segregation and discrimination if it wants to remain champion "of human rights."

The committee made its report at the annual meeting of the Home Missions Council of North America here, which represents 23 major Protestant denominations. The group is in the third day of a four-day session.

Calling the problem of group and race relations "one of the great social and ethical issues of our day," the committee last night declared steps must be taken to insure success of the home missions projects in the U. S. and Canada.

These considerations included:

1. "The full influence of the church shall be exerted to secure the eradication of racial segregation and discrimination, whether imposed by law or by social custom, and to fight against whatever implies for any group a 'ghetto pattern' of living.

2. "All religions or other missionary enterprises now organized on a basis of segregation should be re-examined with a view to removing as rapidly as possible all barriers to free intercourse without reference to race.

3. "The church at large should be summoned to accept the principle of ministry to all peoples on the basis of community, irrespective of race or social status."

23 Protestant Groups Say Church Must End

VOICE IN THE WILDERNESS

Afro-American
By Harry Keelan.
Baltimore, Md.

It can happen here in the United States! And it was not primarily a group of professional churchmen which made it possible, but the International Conference on Religious Education. Sat. 3-1-47

They had been scheduled to meet at the Hotel Stevens in Chicago. But upon their arrival, the Stevens Hotel refused to honor the colored delegates' reservations.

Immediately the conference cast about for cities and hotels which would honor such reservations. But in the meantime, they had to put up with the jim-crow Stevens' facilities.

Use Back Elevator

On the first night, the colored delegates, denied lodgings in the hotel headquarters, came to the meetings. The manager of the Stevens Hotel protested loudly that they would have to use the back elevators.

The Rev. Mr. Prather, one of the conference leaders, told his colored brethren what was being done to change headquarters. Recognizing his sincerity, the colored people used the back elevators as a temporary makeshift.

On the second night of the convention, they had a bingo social. When the Stevens Hotel manager entered the ballroom and saw the large number of colored people taking part, he tore his hair, beat his breast, and sent loud lamentations high up to his petty, bigoted God!

He told the Rev. Mr. Prather that he would have to get those n—rs out of here!

Michigan Sends Welcome

But the message had gotten through to Garcia! Word had just arrived that the conference was welcomed to meet in Grand Rapids, Mich. Sat 3-1-47

The manager of the Pantlind Hotel said that his hostelry had never made a practice of any racial discrimination in their guests, nor had the people of Grand Rapids in any of the public places. All delegates were welcome in Grand Rapids, regardless of color or creed.

So all the 1500 delegates of the International Conference on Religious Education summarily packed their belongings, and moved, en masse, to Grand Rapids where the Hotel Pantlind became their headquarters!

In the midst of this conference, I arrived at the Pantlind on business for my firm. For the first time in any first class hotel, I saw colored people in large numbers asking the room clerk for keys, going up and down in elevators and through the halls to their rooms.

And not a single Grand Rapids home was invaded, nor its daughter dragged by her hair to the matrimonial altar by a colored man! Sat. 3-1-47

This International Conference for Religious Education should have the support of every person, white or black, who is interested in a decent world.

But a large share of the glory should go also to the people of Grand Rapids, Mich. After all, racial discrimination, or the lack of it, in public places is but the crystallization of the attitude of the whole community.

The people of Grand Rapids form a refreshing oasis in the great American desert of bigotry, as well as the International Conference on Religious Education, the beacon light which so militantly sought them out!

ALL CHRISTIANS TOGETHER—The Rev. Clayton D. Russell, left, of Los Angeles, president of the National Council of Community Churches in North America, representing 300 interracial churches, shown with Dr. Roy Burkhardt, Columbus, Ohio, president of the National Council of Community Churches, representing 1200 white churches, merged their organizations at the annual meeting of the latter group in Chicago last week.

Mixed Church, Ousted From Chicago Y, Still Carries On

CHICAGO—(ANP—Although recently ousted from their meeting place in the YMCA hotel, a small group of churchmen of various denominations is still struggling to keep together its one-month-old Interracial Fellowship Church chartered "to offer membership to all people, regardless of race or color."

The Rev. Clifford J. Kyle, pastor of the church, accused the Chicago Church Foundation of opposing the movement and said that the group will continue to accept invitations to use the auditoriums of other churches until permanent quarters can be found.

His congregation is considering purchasing the old Emmanuel Baptist Church property. In addition to Mr. Kyle, other names on the State charter issued to the church on April 8 include the Rev. Ralph W. Woodfield, Jack L. Cooper, radio announcer, Dee M. Ramsey and Elizabeth L. Ramsey.

Unitarians Ask End of Separate Churches

CHICAGO—(ANP)—A resolution was adopted by Middle Western Unitarians, during their 95th annual meeting here last week, calling for "an unsegregated

Interracial Churches

church in an unsegregated society."

The conference also took a definite stand against discrimination in employment and housing. Still opposed to the teaching of religion in public schools, the delegates favored study of the Bible as literature and teaching of ethical and social aspects of religious subjects to young people.

Race Stand

Denounces All Forms Of Segregation in and Out of Church Body

By REBA SCHINAULT

ST. LOUIS—Discriminatory practices within the church or by its membership were condemned by the seventh General Synod of the Evangelical and Reformed Church, which met in this city July 9-16.

The adoption of non-segregation proposals which originated in the Commission on Christian Social Action, further illustrates the brotherhood's approach to practical Christianty which is reflected in several local projects.

This Synod, which meets triannually, represents 2,806 churches in the U. S. and Canada with a total membership of 700,000. The favorable vote of delegates to unite with the Congregational-Christian Church would mean, if the plan is adopted, a combined membership of 1,800,000 under the name of the United Church of Christ.

"CLEAR STATEMENT"

Dr. Elmer Arndt of Eden Seminary and chairman of the Commission on Christian Social Action, explained that his committee felt that recommendations as to action in relation to minority groups should be specific rather than deal vaguely with principles.

"It will take a lot of doing to get the practice up to the profession," he said, "and it may produce hypocrites but we feel that this is significant in that it is a clear statement of policy by the highest body of the church."

Entitled "The Sin of Segregation," the endorsed report states:

"The Evangelical and Reformed Church, moved by the compulsion of the universal Gospel and heartened by the action of the Federal Council of the Churches of Christ in America in renouncing the pattern of race segregation and in inviting its constituent communions to take similar action, declares her purpose to work for a non-segregated church in a non-segregated society.

"We affirm as our own these words adopted by the General Council of the Congregational Church's meeting at Grenell, Iowa, June 18 to 25, 1946:

UNCOMPROMISING

" We repent of the sin of segregation as practiced by both within and outside our churches and respond to the mandate of the Christian Gospel to promote with uncompromising word and purpose the integration in our Christian churches and our democratic society of all persons of whatever race, color, or ancestry, on the basis of equality and mutual respect in an inclusive fellowship.

"On the basis of this affirmation, we designate the years 1948-1949, for a special emphasis on race relations and call on all agencies, congregations, judicatories and members of the Church to examine their own policies and practices and to take appropriate action in the following areas:

"The General Synod encourages congregations which lie within or adjacent to communities which include racial groups other than the majority groups to recognize their responsibility to minister to the entire community, including persons of other races.

"Pastors should be encouraged to take the initiative in launching a program looking toward an unsegregated church in an unsegregated society.

INTERRACIAL PROJECTS

"General Synod encourages pastors of congregations which do not otherwise have interracial associations to avail themselves of the opportunity to be active in interracial projects within the community.

"Such projects afford an opportunity for pastors to work with members of other races and to enlist the intelligent and sympathetic response of laymen to the principle of integration.

"General Synod encourages members of congregations to feel their responsibility for overcoming discriminatory social and economic customs and practices and cooperate for the combating of restrictive housing covenants, unequal opportunities for education, employment, recreation, housing and legal protection.

"General Synod encourages denominational boards and church-related institutions, especially colleges and hospitals to examine their past and present practices to detect and correct any deliberate or unconscious discrimination against members of minority groups among students, patients, staff or administrative board.

"General Synod condemns lynchings and devices which deprive minorities of civil rights, and approves legislation to secure fair employment practices, to guarantee full human rights to minority groups in our country."

Local interracial projects sponsored by this organization are Fellowship Center, St. Louis' only interracial settlement house, and Eden Seminary, a theological institution among whose alumni are Grant Reynolds and William King, Howard University exchange students.

Interracial Missionaries Run Out Of North Carolina

HALIFAX, N. C.—(NNPA)—An interracial group of missionaries affiliated with the Church of the Lord Jesus Christ of the Apostolic Faith" moved out of Halfax County last Thursday in compliance with a ruling by the Health Department officials that its camping ground was not sanitary.

The departure of the group, in compliance with orders issued by County Sanitarian E. A. Hastings, marked the second time in as many weeks that an interracial group has been asked to leave a northeastern North Carolina County.

A mixed group of college students was run out of Tyrell County, North Carolina, recently when it was determined that its members were living at the home of a colored man while constructing a building for a credit cooperative.

Denying that the Halfax group was ordered to leave because of its interracial character, Hastings said he had given the group the choice of leaving or meeting sanitary regulations governing same facilities. The group had camped earlier in the home of a colored man.

Hastings later admitted that there was not a camping site in the county which could comply with regulations governing restroom facilities, adequate fresh water supply and garbage disposal.

Rev. A. N. Durham, a white member of the group said headquarters of the organization was in New Jersey.

Mixed Church Holds Milwaukee Confab

MILWAUKEE—The 15th annual assembly of the National David Spiritual Temple of Christ Church, and the regular assembly convention of Christ Church night sessions at the YMCA and Union, "interracial church of all nations," opened here Sunday to continue through August 30, with a special session was slated for Bishop David William Short, D.D., Ron-de-Voo hall An informal banquet will be held Saturday.

INTERRACIAL CHURCH OPEN

New York Times
Nov. 4 '47
N.Y.

It Is First Venture Started as Such in Chicago Area

CHICAGO, Nov. 1 (Religious News Service) — Organization of the first Chicago church to be started as an interracial venture was announced here by the Rev. Lewis A. McGee, former Negro Army chaplain. It will be known as the Free Religious Association, a Unitarian group.

Mr. McGee, a former clergyman of the A.M.E. Zion denomination, said the present congregation included five white and twenty Negro families. The congregation currently meets at the Unitarian Abraham Lincoln Center here, but plans to have its own building soon.

Other interracial churches in Chicago reached that status after being founded originally as all-white churches.

11-2-47

Interracial N. C. Church In New Home

Courier

DURHAM, N. C.—Under the leadership of the Rev. R. C. Sharpe, the newly organized Cosmopolitan Methodist Church is worshipping in its new location here.

Sat. 11-29-47

Started in January of this year, the church is an experiment in "true Christian brotherhood." Though Methodist in origin and basic organization, it announces that its doors "are open to all people, regardless of race or creed."

Pittsburgh Sat.

Able supporters of the project have been professors in Duke University and the North Carolina State College for Negroes.

As an auxiliary to the regular church organization, a Tuesday night fellowship group has been formed. It is interracial and interdenominational.

Interracial Church Formed In Durham, N. C.

Daily World
Atlanta, Ga.
wed. 11-30-47

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Interracial Church Begins Services in Durham, N.C.

Afro-American Sat.
Baltimore, Md
11-29-47

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RELIGION ON THE SPOT

NAACP Head, Alderman Put Issue Before Metropolitan Federation

Defender
Chicago, Ill. Sat. 10-25-47

By HOWARD B. WOODS
(Defender Staff Correspondent)

ST. LOUIS—Full civil rights, including Negro membership and worship in all Protestant churches was unanimously passed in a stinging resolution here last week at a luncheon meeting of pastors and laymen sponsored by the Interracial Commission of the Metropolitan Church Federation.

This action followed denunciation of segregation by Mrs. Ruth Word Williams, executive secretary of the St. Louis branch, National Association for the Advancement of Colored People.

Mrs. Williams described the discriminatory practices of St. Louis theatres, restaurants, employers, downtown stores, hospitals and schools.

Sat. 10-25-47

"No Equality"

"There is no such thing as equality in segregation," she said. "You would rather have two inferior schools, one for each race, then have one good school for both."

Speaking out on hospitals, the former college professor, stated, "I may get badly hurt near some of the large hospitals in this city, but with few exceptions they will not give me emergency treatment if my skin is dark. Some of these hospitals are maintained by Christian churches represented in this audience.

"Some of our people are picketing the American Theatre because we believe we have the same right to enjoy good, clean entertainment as any other American citizen. Yet, I have seen some of the people seated in this room cross our picket lines."

Left Skeptical

Speaking directly to the number of ministers present, Mrs. Williams said: "Christianity, I must confess, has left me a little skeptical. It does people of my color little good to attend church and listen to a fine sermon extolling the essential brotherhood of man, only to come forth and be slapped with race prejuidce.

"You can't convince me I'm your brother in Christ and then push me in a corner because my face is black." She told of being asked to sit in the balcony upon attending a Christian church, adding, "I don't want that kind of Christianity."

Atty. Robert L. Witherspoon told the group of a question asked him by a Sunday School group—whether or not, because Catholics have opened their schools to Negro students, Catholics are better Christians than Protestants. "I don't know the answer to that question," he said.

Alderman Speaks

Atty. Sidney R. Redmond, one of the three Negro aldermen, told the group he continued a Protestant because his parents were Protestants and that several of his acquaintances told him they were embracing the Catholic faith because of the better record of that church in race relations.

Defender.

Two resolutions were adopted. One instructed the commission to carry to the church federation the proposal "that all races and nationalities be urged and welcomed to church worship, fellowship and membership" in all Protestant churches.

Chicago Ill.

The second called for full civil rights for Negroes in St. Louis including use of hotels, service in eating establishments, the right to work, equal educational opportunities without segregation and admission to all hospitals.

Interracial Church a Unitarian Group Opens in Chicago

Afro-American
Baltimore, Md.
Sat. 11-15-47

CHICAGO — Terming themselves the Free Religious Association, Unitarian, some 20 colored and 5 white families have started an interracial church here under the leadership of the Rev. Lewis A. McGee, ex-Army chaplain and former AME Zion clergyman.

Afro-Ame

Currently meeting at the Unitarian Abraham Lincoln Center, the congregation plans to have its own building soon. Other interracial churches here reached that status after starting as all-white churches.

Baltimore

Ministers in N. C. Form Interracial Conference

Afro-American Baltimore, Md.
Sat 12-20-47

19 Mixed Baptist Pastors From 3 Counties Join, Greater Fellowship Their Objective

Sat.

AHOSKIE, N.C. — With an aim at establishing better racial relations 19 colored and white ministers from Baptist churches in Bertie, Northampton and Hertford Counties formed an Interracial Baptist Ministers' Conference at a meeting here last week.

Expressing the feeling of the white ministers, the Rev. E. J. Rogers of Jackson told the colored ministers, "you have been invited to become members of this organization because of the good you can do us."

Officers of Body

Officers elected were the Revs. J. B. Dailey of Jackson, president; R. H. Patterson of Ahoskie, vice-president; Dr. P. A. Bishop of Rich Square, president of the Colored North Carolina State Baptist Convention, secretary; the Rev. Chester A. Hart, associate secretary. 12-20-47 Sat

The Rev. G. T. Rousen of Murfreesboro, and the Rev. Oscar Creech of Ahoskie, were appointed to the program committee. Plans were made for the group to meet each quarter. Next session will be held March 8.

For Improved Fellowship

"Such a group is needed to develop better understanding between the races and to be mutually helpful," the Rev. M. Creech declared. He is sponsor of a group in the Roanoke-Chowan area which has aided in bettering interracial relations. 12-20-47

Improved fellowship should result from the conference, the Rev. John W. White of Windsor, declared. Dr. Bishop stated that the conference would,

"Help us to take more seriously the brotherhood of man and the Fatherhood of God.' ' The Rev. Mr. Hart explained that much good could be done by teaching their children to respect each other.

The Rev. H. L. Mitchell, colored farm agent for Gates County, also voiced support of the new organization.

Richmond, Va. Times-Dispatch
January 17, 1947

Methodist School Group Names Negro President

BOSTON, Jan. 16—(AP)—Dr. David D. Jones, president of Bennett College, Greensboro, N. C., became today the first Negro to head the National Association of Schools and Colleges of the Methodist Church.

His election to succeed Dr. Charles B. Ketcham, of Mount Union College, Alliance, Ohio, was announced by the association's executive committee.

Other national officers elected were:

Fred B. Holloway, president of Western Maryland College, vice-president; Boyd McKeown, board of education of the Methodist Church, Nashville, Tenn., secretary, and Hurst Anderson, president of Centenary Collegiate Institute, treasurer.

2,000 Delegates

Methodist Leaders Aid Rural Church

The Courier, Pittsburgh, Pa.
Sat. 8-30-47

By W. TALBOT HANDY

LINCOLN, Neb.—Before almost 2,000 delegates of the first National Methodist Rural Life Conference—the largest gathering assembled in the Methodist Church during the past four years—Bishop A. Frank Smith, in the opening address voices conditions today in this "half-starved and half-stuffed world."

The conference, headed by the Council of Bishops, brought together leaders throughout America, who, for three days, considered problem of the rural church.

According to Dr. Ralph Stoody, director of the Department of Methodist Information, every Jurisdiction, Area and Annual Conference was represented. There are 110 Annual Conferences.

One thousand nine hundred and thirty-seven delegates—131 from the Central Jurisdiction, represented the delegation.

OF MANY RANKS

The official delegates making up the conference were (1) the Bishops of the Methodist Church; (2) the district superintendents of the 450 districts; (3) the chairmen and secretaries of the Town and Country Commissions of the 110 conferences; (4) one rural pastor and one rural layman from each conference; (5) one rural woman, representing the Woman's Society of Christian Service; (6) one urban pastor; (7) all executive secretaries of Christian Education; (8) conference secretaries of Evangelism; (9) conference missionary secretaries; (10) one employed woman of the WSCS, and (11) all editors and representatives of the colleges and certain representatives from the eleven boards and commissions of Methodism.

Special features were addresses and seminars in the large Coliseum on the University of Nebraska campus.

Among the speakers were Dr. Roy L. Smith, editor of the Christian Advocate, and Dr. H. H. Bennett, chief, U. S. Department of Agriculture Soil Conservation Service, Washington, D. C.

The conference work proper was done by eight "Study Commissions": (1) the Rural Church and Home and Family; (2) the Rural Church and Community; (3) Land Policy and Church Stability; (4) the Ministry and the Rural Church; (5) Cooperation with Other Churches; (6) a National Rural Life Church Policy; (7) a program for the Rural Church and, (8) a Christian World View. In these study groups, vital problems confronting the church were discussed at close range.

WORLD PROBLEMS

In the groups, the 131 colored delegates which were among our top leaders of Methodism, attention was called to the fact that in facing world problems, we should not overlook those here in America.

The Courier

The "Share Croppers" and problems were brought to the light and what to do about them, since many Methodist laymen are among those following the "Share Cropper" philosophy. World problems could not be seen clearly because of local barriers. jim-crowism and segregation were fought at every turn in the three-day session.

UNBIASED PROGRAM

The program was free of discrimination, even in its execution. Negroes from the South, typical examples being New Orleans and Atlanta rode in special Pullman cars. Bishop E. W. Kelly of the St. Louis area, and Dr. M. T. J. Howard, McComb, Miss., were members of the program committee.

Pittsburgh, Pa.

In the absence of Bishop Kelly, Bishop A. P. Shaw of Baltimore, Md., presided at a regular session.

In the absence of Bishop R. N. Brooks, Dr. J. S. Scott of New Orleans presided. He also served with one of the eight committees. Mrs Inez Butler of Baton Rouge, La, was secretary of one committee. The hotels and restaurants were open to colored delegates who were treated with respect.

At a given point, the conference assembled into area groups. Ninety-one of the 131 Central Jurisdictional delegates hailed from the New Orleans and Atlanta Coast Area Conferences. Dr. Scott presided over the two areas.

Several plans and suggestions were set aside for Bishop Brook's approval when he returns from Africa.

Sat. 8-30-47

Among those prominent at the conference were Drs. J. S. Scott and J. W. E. Bowen of New Orleans, J A. Baxter, Atlanta; Edgar A. Love, New York, and Virgil W. Hodges, managing editor of the Atlanta Daily World.

METHODISTS SCORE RISE IN RACIAL BIAS

Journal
New York, N.Y.

Ecumenical Conference Sessions End With Reorganization of Governing Council

10 Fri 10-3-47

By C. BROOKS PETERS
Special to THE NEW YORK TIMES.

SPRINGFIELD, Mass., Oct. 2—The Ecumenical Methodist Conference concluded here today with the adoption of a "message to the Methodists of the world" and a reorganization of the Ecumenical Council, the continuing body between sessions of the conference.

The message, drawn up by Dr. Edmund D. Soper of Evanston, Ill., and Dr. Harold Roberts of Surrey, England, was adopted in substance by the final business session of the conference in Trinity Church. The message will be distributed to the congregations of the constituent bodies of the conference. There are 40,264 Methodist preaching places in the United States alone.

The reorganization of the Ecumenical Conference will have the effect, as Bishop Ivan Lee Holt of St. Louis, presiding officer at the business session, pointed out, of ending Anglo-Saxon domination of the council.

Heretofore, the council and conference were divided into an eastern and western section. The council will have 24 sections, divided according to both geographical and denominational considerations, and a total membership of 226.

Fri. 10-3-47

Next Conference in 1951

The Methodists decided to hold the next Ecumenical Conference in Great Britain in 1951, and the new Executive Committee was instructed to meet within the next two years to plan for it. They decided also that future sessions of either the conference or the council shall be held every five years.

Six new committees were appointed. The first was a committee on exchange of ministers. "It is hoped," the conference said, "that ministers of all ages and all grades of appointment can arrange visiting exchanges between the different countries and churches of Methodism."

A committee on international affairs was established "to cooperate with the committee of the same name in the World Council of Churches, to bring Methodist influence to bear for world peace, and "to work for the new world order."

Two other committees were established for similar purposes: One to draw more closely together the women's groups of the Methodist churches, the other to do the same for Methodist youth organizations.

The only dissension observed in the nine days of sessions of the conference occurred this morning. Dr. Soper had read the first draft of the message, which included the following paragraphs:

"We in the conference have been brought face to face with the problem of the races. In the conference itself there was no discrimination; black and white, Indian and Chinese met together with no sense of incongruity.

Declared a World Issue

"But that condition does not extend to the cities from which many of the delegates came. There is no issue which is facing Methodists today more menacing than that of the race problem which has raised its ugly head so widely that it has become a world issue.

"We are all guilty before God. How can we claim to be Methodists, not to speak of being Christians, with our cherished doctrine of a universal atonement when we turn aside and treat our Negro brother almost as if he were an outsider? We do not minimize the difficulties; we recognize that we are in the aftermath of the master-slave condition, and yet, with all that, we acknowledge and urge upon all our fellow Methodists to realize that this problem is pressing upon us as never before.

"We cannot sit supinely by and take our cue from the more or less worldly communities in which we live and do nothing."

Bishop W. J. Walls of Chicago, a delegate from the African Methodist Episcopal Zion Church, objected to the above statement as inadequate. To compete with organizations and the Roman Catholic Church for the souls of the minorities in this country and the world, he argued, the conference should make specific condemnations of such examples of racial intolerance as lynching and the failure of Methodist preachers to condemn lynching from their pulpits.

Says Intolerance Increases

The same conditions potentially exist in this country, Bishop Walls said, which existed and led to national socialism in Germany.

"Racial intolerance in the United States," he said, "is increasing, not decreasing, and a vigorous stand should be taken by the conference."

The conference adopted the original message, with the agreement that in formulating the final text the co-authors would take cognizance of the Bishop's remarks.

"Life" Features Methodist Story

Daily World
Atlanta, Ga.

CHICAGO — (SNS) — The current issue of LIFE magazine carries a dozen pages of the picture story of The Methodist Church. The story is the result of months of research and study by the religious editor of the magazine and his associates, in collaboration with the leaders of the various boards and agencies of the denomination.

2,000 photographs, and volumes of historical and etatistical data were furnished from Methodist headquarters here to make possible the essay. LIFE has 5,398,00 subscribers and an estimated 22 million readers

Pacific Coast Methodists Hold Interracial Confab

Courier Pittsburgh Pa.
Sat. 11-15-47

SAN FRANCISCO—(ANP)—The first interracial conference in the California area of the Methodist Church was held recently at Asilomar under the leadership of Bishop James C. Baker. Participating in the discussions were superintendents of the foreign-speaking conferences within the area, four Negro pastors, district superintendents of the Caucasian conferences, and ministerial and lay representatives of these various groups.

TRUE BROTHERHOOD

Problems affecting Chinese, Japanese, Filipinos, Mexicans, Negroes and Caucasians were discussed frankly, and ways were sought to bring about true Christian brotherhood among the peoples of the many national groups that now comprise the area's population. 11-15-47

Language is the main problem for most of the groups, who prefer, because of language difficulties, to have churches in which their own language is spoken. The younger people of these same groups, however, would prefer to go to English-speaking churches, but find that they are not welcomed.

With the Negro, there is no language barrier, but he, too, has found himself not particularly "wanted" in the white churches. It was suggested that first steps in integration be taken by inviting Negroes to membership in white churches. It was pointed out that younger Negroes are turning away from the Methodist church because of its segregation policies and practices. Courier

COMMON GROUND

It was concluded that the one common ground on which all can work is the Christian educational emphasis. The church school's educational program is at the center of all work. 76 per cent of those received into church membership have come through the church school. Pittsburgh, Pa.

A plea was made for support of the Gulfside assembly project to raise $300,000 for development of the site at Waveland, Miss., founded by Bishop R. E. Jones, first Negro general superintendent (bishop) of the church. The Revs. E. W. Rakestraw, Hamilton Boswell, John Doggett, and D. D. Turpeau, and Mrs. Eleanor Boswell were the Negroes in attendance.

10 1947

Methodist

EDITORIAL

THE METHODISTS

Christian Records 10

Their History, Virtues, Weaknesses and Even Theology are A Key to Understanding America

Thurs. 11-20-47, Philadelphia, Pa.

As a natural consequence of America's new power in the world, there is a new interest (both abroad and at home) in the study of American history, the American character and the nature of American civilization. While no royal road leads to mastery of this subject, a beginner could do worse than to study the Methodist church. As the essay on page 113 shows, Methodism is the largest Protetsant sect in a predominantly Protestant nation. In many ways it is our most characteristic church. It is short on theology, long on good works, brilliantly organized, primarily middle-class, frequently bigoted, incurably optimistic, zealously missionary and touchingly confident of the essential goodness of the man next door. It exhibits all the chief American faults and virtues and has done so for 170 years. Methodism's role in America may well suggest the coming pattern of America's impact on the rest of the world.

Thurs. 11-20-47

Think and Let Think

John Wesley and George Whitefield held opposite views on the 18th Century's hottest theological controversy, predestination. But this did not prevent Wesley from working with Whitefield for the glory of God; he agreed to "think and let think." The important question to Wesley and to all Methodists since is not the state of the heart. This proved the ideal formula for Christianizing the hard-living, short-lived people who opened the U. S. frontier.

De oqueville, who called religion "the first of (America's) political institutions"—meaning the most indispensable—discovered that the Easterners who evangelized the West had patriotic as well as religious motives. One Easterner told him, "It is our interest that the new states should be religious in order that they may permit us to remain free." The American of the 1830's understood the connection instinctively. He knew, in De Toqueville's phrase, that Despotism may govern without faith, but liberty cannot."

In the wake of the pioneer and circuit rider came the small town (p. 119). Here, and on the surrounding farms, most U. S. Methodists still live. And here most U. S. congressmen are still elected or defeated. The church prescribed is to skip such "legalism" and to concentrate on practical intersectarian cooperation, notably through the Federal Council of Churches, whose first preaher E. Stanley Jones, a modern circuit rider on a global scale, is carrying the message of church unity direct to laymen of all churches. Tireless preaching, skillful organizing, enthusiastic publicity—if these can win Christian unity from sectarian chaos, the Methodists will deserve the greatest credit. But if it requires intellectual subtlety and theological precision, some other sect will have to do that.

Christian Record.

Similarly with their social gospel and desire for peace; the Methodists can be counted on more for zeal than definition. Methodists are sworn foes of poverty no less than of profligacy, and many a Methodist minister has "Christian Socialist" economic views which sometimes slop over into an uncritical softness toward Russia. The Methodists, to be sure, are not the only Protestant church to bear the cross of fellow-traveling. If they have their Dr. Harry Ward, the Baptists have their Louie Newton, the Episcopalians their W. H. Melish and so on. To some extent this softness toward Russia is an expression of Christian pacifism. (The Methodist General Conference supported the U. S. war against Hitler by only one vote.) But it is also accompanied by an interesting recrudescence of anti-Catholic feeling—a tendency to "scapegoat" the Vatican for whatever necessities of U. S. foreign policy the Protestant ministers don't like. Thus anyone who thinks of a U. S. holy war against atheist Russia need not look for leadership to the Methodists. On doctrinal questions of that kind they are much more likely to skip the point.

Philadelphia, Pa. Yea Thurs 11-20-47

The main characteristic of the American Methodist, despite his occasional prejudices, is his friendliness, optimism and practicality. His creed is as innocent of fatalism as any creed in the world. The Methodist hell, especially as described by the early revivalists, is a grim place; but no one need go there who has not perversely and voluntarily sinned against known laws. Salvation is free, if you feel it you've got it; it is both personal and communal, not unlike American jazz. Evil? Evil is as objective as hunger, as visible as a saloon, and will yield to direct attack. The Methodist is a yea-sayer. His favorite word is "vitality"; it is the touch-stone of his faith.

The vulnerable point of American Methodism is the vulnerable point of American civilization; its truth is perhaps too closely related to outward signs of health. It sustains men well in fellowship, but is less sustaining to the lonely hero, mystic, martyr or artist. Its truth can clear the world's slums as it cleared the American wilderness, but without guaranteeing that what replaces them will be less drab. And the strong point of Methodism is also an American strength; since the condition of men everywhere so obviously needs improvement, let us lend our God-giving skill and energy, singing, to the job.

It is easy to belittle the simplified theology of the Methodists, just as it is easy to belabor the materialism of American life. But the Methodist creed and the American credo have one thing in common which goes very deep indeed, and which sets both apart from older faiths and cultures, including the European. Europe's faith, as a recent essay by W. H. Auden puts it, involves the proposition that virture is prior to liberty: you must do and think right, by free choice if possible, but in any case you **must** do and think right. The American proposition is that liberty is prior to virtue: it is better to choose wrong than to have right chosen for you, since freedom of choice "is the human prerequisite without which virtue and vice have no meaning."

A Gospel of Freedom

John Wesley held the latter view. "Opinion is not religion," he said, "not even right opinion." His doctrinal tolerthe social atmosphere of these Methodist towns, and many a fugitive knows how stifling it can be. In Herbert Asbury's case even the lotto deck was locked up on Sunday, and cigaret smoking "ranked with adultery, just ahead of murder and theft." As the camp meetings and revivals lost their pristine holy savor, Methodist energy turned to public morals and practical politics. One result was prohibition and the Methodist-founded Anti-Saloon League, whose boss, Wayne B. Wheeler, was the most powerful single lobbyist ever to dictate to Congress.

This era, which also saw ministers in the Ku Klux Klan was the Gettysburg of Protestant bigotry. "Wheelerism" died with Wheeler, and although the Methodist war on "King Alcohol" goes on, the preferred weapon nowadav is Christian

Methodists are nothing if not practical. They ged with the country, and the crusades have more rgets than of yore. At present these crusades are e social gospel and Protestant unity. All are being l in typically Methodist—therefore characteristically —fashion.

movement toward church unity, for example, is one s cost non-Methodist theologians and ecclesiastical great deal of mental sweat. But the Methodist way e from his overriding attachment to freedom of his attachment, embedded in the U.S. Constitution, n common among all Protestant sects; they still each other from time to time, but they really beach other's right to existence. Indeed Protestants eading "the interfaith approach"—i.e., collaboration lems, Buddhists and other heathen.

If this danger of their own faith, the Methodists have always taken that chance. Their reliance is on the essential goodness of every human heart. And if this reliance proves misplaced, it is a very American failing. In religion at least, we are still a

naive and trust people. Although we flaunt our dollars and institutionalize our prejudices, our real intention, as we go about the world, is to do good. As in DeToqueville's day, the connection between religion and patriotism in the U. S. is still a close one. Thu. 11-20-47

More important than what we do, however, is the proviso and assumption of all we do; namely, that good can come from the free choice and effort of free men. Those who fear our impact should read it in this Methodist light. We are incapable of imposing our beliefs on others, because if others do not choose them freely they are not beliefs. Freedom means a great deal more than free enterprise to an American. It is the underpinning of everything we know.—From "Life."

Wake Laymen Blast Act As Flout To Southern Traditions

Atlanta Daily World 3-18-47

The elevation of a Negro to a position heading mixed white and Negro groups on local, national, or international levels, does not in any way meet with the approval of the old-line die hard "white supremacists" of the South.

Typical example of entrenched attitude among white southerners is an article which appeared in the March 1 edition of the Southern Methodist Layman, under the heading of "Negro at Helm of Methodist Schools."

The article, a reprint from the Jan. 16 edition of Press-Scimitar, Memphis, bearing an AP Boston dateline, told of the appointment of Dr. David D. Jones, as "the first Negro to head the National Association of Schools and Colleges of the Methodist church." Dr. Jones is president of Bennett college, Greensboro, N. C.

With the article appeared a letter from a Mrs. Louise B. Minor of Memphis, who stated to the editor of Layman that "this shows some of the fruit of a Godless church as the Methodist church. The remaining Christian people in this church should certainly awaken from their Rip Van Winkle sleep before it is too late."

The editor of the Layman, John A. Manget, appended his note to the article in which he declared he expressed the opinion of the entire Southern Methodist Layman's organization:

"It probably sounds un-Christian for us to say it," Manget's note read, "but we feel that the northern controlled Methodist church deliberately places Negroes in such high places as that mentioned above, purposely to flout the feeling and customs of southerners."

JONES LAUDED 3-18-47

Going further, he remarked that, "Dave Jones" had done good work at Bennett college but that there were only 400,000 Negroes in the church merged to the eight million whites claimed and that it was "unjust and unfair" to place a Negro as head "of an association composed of eight million whites."

In big black letters, he declared: "This is hybridization to a degree that ought to make the three million southerners who were driven into the merger like so many sheep, blush with shame.

Southern Methodist Layman is the official organ of the Layman's Organization for Preservation of the Southern Methodist church, which was organized January, 1938. Its purpose is to aid the "Southern Methodist church in fighting for the ideals and beliefs of their old church previous to the time when modernism crept in, and its leaders betrayed it by merging it into an organization controlled by the former Methodist Episcopal church, north."

President of the group is James W. Lipscomb, Columbus, Miss. Other officers include S. J. Summers, Cameron, S. C., vice-president; G. G. Pike, College Place, S. C., secretary; Miller R. Bell, Milledgeville, Ga., and L. A. Manning, Jr., Latta, S. C. "All loyal southern Methodists are urged to become members" and there are no dues or other financial obligations. 3-18-47

GEORGIA METHODIST WHITE WOMEN OPPOSE "WHITE PRIMARY AND RACISM

Christian Record, Philadelphia, Pa.

The folowing resolutions were passed in March by the Woman's Society of the North Georgia Conference of the Methodist Church.

"We urge and will continue to expect full justice to be given in all our courts to all citizens, regardless of station in life, creed or color, and we urge all Methodist women to lift their voices both in support of good government and law enforcement and in protest against any acts of unfairness or brutality on the part of any officer of the law and against injustice wherever found.

Philadelphia, Pa.

"We resolve to intensify our program against the crime of lynching by:

a. Wide distribution of the leaflet, "What One Woman Can Do Against Lynching.'

b. Securing pledges of church people and public officials to oppose lynching. Thurs. 5-22-47

"We also earnestly deplore the injection of Race as an issue in any political campaign because doing so provides a smokescreen to hide real issues; foments fear and distrust on the part of both races; breeds hatred, injustice and lynchings and encourages Hate organizations; destroys good government; undermines World Peace by causing other nations to doubt our sincerity.

"We do affirm our unalterable opposition to a 'white primary' because it is in direct violation of the constitutions of the U. S. and the U. N., of the Discipline of the Methodist Church, of the Social Creed of the Churches and the principles of the Christian religion. We favor in its place educational requirements fairly and equally administered for all voters. Thurs. 5-22-47

"We urge our nation to accept its full share of responsibility in providing homes for displaced and homeless victims of totalitarian brutality and religious persecution and we pledge ourselves as Christians to respond liberally to the calls for World Relief as long as the need exists."

Southern Methodist Deplores Negro Head Of White-Negro Group

Sat. 3-22-47 Pittsburgh, Pa. Courier

ATLANTA, Ga.—(ANP)—The elevation of a Negro to a position heading mixed white and Negro groups on local, national or international levels, does not in any way meet with the approval of the old-line diehard "white supremacists" of the South.

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With the article appeared a letter from a Mrs. Louise B. Minor of Memphis, who stated to the editor of Layman that "this clipping shows some of the fruit of a Godless church as the Methodist church. The remaining Christian people in this church should certainly awaken from their Rip Van Winkle sleep before it is too late."

The editor of the Layman, John A. Manget, appended his note to the article in which he declared he expressed the opinion of the entire Southern Methodist Layman's organization:

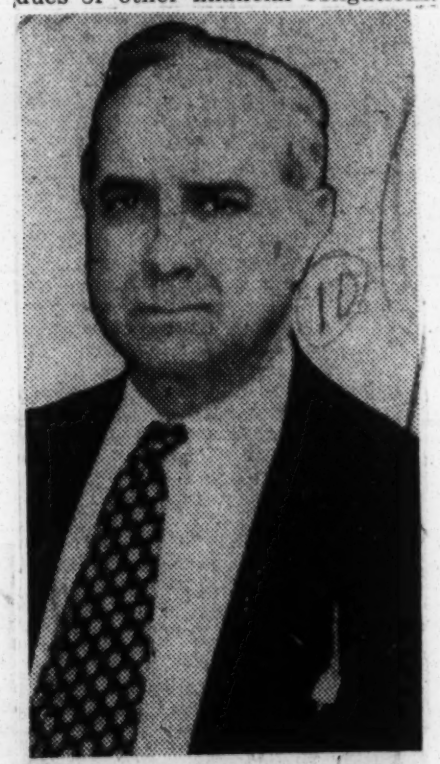
"It probably sounds un-Christian for us to say it," the note read, "but we feel that the northern controlled Methodist Church deliberately places Negroes in such high places as that mentioned above, purposely to flout the feeling and customs of southerners."

Going farther, he remarked that, "Dave Jones" had done good work at Bennett College but that there were only 400,000 Negroes in the church merged to the eight million whites claimed and that it was "unjust and unfair" to place a Negro head "of an association composed of eight million whites."

In big block letters, he declared: "This is hybridization to a degree that ought to make the three million southerners who were driven into the merger like so many sheep, blush with shame.

Southern Methodist Layman is the official organ of the Layman's Organization for Preservation of the Southern Methodist Church, which was organized January, 1938. Its purpose is to aid the "Southern Methodist Church in fighting for the ideals and beliefs of their old church previous to the time when modernism crept in, and its leaders betrayed it by merging it into an organization controlled by the former Methodist Episcopal Church, North." S.J. 3-22-47

President of the group is James W. Lipscomb, Columbus, Miss. Other officers include S. J. Summers, Cameron S. C., vice president; G. G. Pike, College Place, S. C., secretary; Miller R. Bell, Milledgeville, Ga.; and L. A. Manning Jr., Latta, S. C., a year. "All loyal southern Methodists are urged to become members" and there are no dues or other financial obligations.



HIGH POSITION — Dr. David D. Jones, president of Bennett College, Greensboro, N. C., was named this week head of the National Association of Schools and Colleges of the Methodist Church, marking the first appointment of a Negro to this post.

Pittsburgh, Pa. Courier

Dr. Jones Elected to High Post

Sat. 1-25-47

GREENSBORO, N. C. — The election of Dr. David D. Jones, president of Bennett College, here, as president of the National Association of Schools and Colleges of the Methodist Church, marked another first in distinctive achievement.

Dr. Jones succeeds Dr. Charles B. Ketcham of Mount Union College, Alliance, Ohio, who presided over the eighth annual meeting of the association which convened at the Hotel Statler, Boston, Mass., Jan. 15-16. J.J. 1-25-47

The organization, composed of presidents of all Methodist colleges and universities throughout the Nation, has as its object, raising the academic standing of the institutions.

Georgia Methodists Asked To Fight Race Prejudices in State Elections

Atlanta, Ga. Constitution Sun. 7/13/47

Georgia Methodists were called upon Saturday to fight any move to inject race or class prejudice into forthcoming state political races.

In strongly worded resolutions adopted by the North Georgia Methodist Conference, delegates unanimously requested members to strive for equal and exact justice for all men without regard to race, creed or class.

The Conference voiced support of Sol. Gen. Paul Webb's plan for asking the Legislature to enact laws requiring all convicted sex offenders to register with the police when they move to new towns.

A nonpolitical committee, appointed by the Fulton Solicitor to make a study of basic causes of sex crimes, also was asked.

In other convention business, delegates asked that the North and South Georgia Methodist Conferences be held jointly in 1948.

Methodist sentiment relative to racial relations is set forth in the following resolution which was adopted without a dissenting voice: Sun. 7/13/47

"Whereas peace and goodwill among all citizens of our State are necessary to public order and the American way of life; and,

"Whereas any appeal to race prejudice in political affairs, or in other areas, creates grave misunderstanding, unrest and tension, therefore,

"Be it resolved, that the North Georgia Conference of the Methodist Church hereby urges all our Methodist people and all other citizens to discourage by every possible means the injection of race or class prejudice into political campaigns.

"We believe all such appeals to be a direct violation of the spirit and letter of the Federal Constitution, the Bill of Rights, and the best and noblest traditions of our nation.

"We further affirm that such base appeals are contrary to the sacred teachings of our Christian faith, and destructive of the finer qualities of character and citizenship, and should be opposed by all who claim to be followers of Christ.

"It is further patent to all that prejudice and race hatred are a constant threat to law and order, and the fruitful source of the detestable crime of lynching.

"It is our most deep conviction that our nation cannot endure, nor can we have the favor of Almighty God, or peace or unity within our borders, unless we maintain equal and exact justice for all men without regard to race, creed or class."

Methodist people throughout Georgia were asked to enlist solidly behind all movements that seek to prevent and curb sex crimes. The resolution on sex crime follows:

"Whereas sex crime, even to the extent of brutal murder, is on the increase, and

"Whereas Sol. Gen. Paul Webb of Fulton County is urging the passing of a law by the State Legislature whereby all who have been convicted of sex crimes be registered and a secret check list of the same be placed in the hands of proper legal authority, and

"Whereas Sol. Webb proposes that all who are convicted of sex crimes be given medical and psychiatric examination:

"Be it resolved that we support in every way possible and proper the efforts of Sol. Webb to deal wisely and quickly with the sex crime problem, and all other crimes. Sun. 7/13/47

"Be it further resolved that we urge the appointment by the Solicitor General of a competent nonpolitical committee to make a thorough study of the basic causes of sex crimes, to the end that such crimes may be prevented or curbed in every way possible."

The resolution embodying a request for a joint North and South Georgia Conference follows:

"Eighty-one years ago, the Methodists of Georgia met together for the last time in one annual conference before division. For some time now it has been the thought of a great many of our people that a joint meeting of these two annual conferences would be of great spiritual value and bring the Methodists of this State even closer together and strengthen our purposes to make our church a more vital force in the life of our commonwealth.

"Be it therefore resolved: That the North Georgia Conference go on record as favoring such joint meeting of the two annual conferences, the same to be held in the Summer of 1948 at such time and place as may be worked out by the bishop in charge and the two cabinets." Sun. 7/13/47

Bishop Arthur J. Moore, President of the North Georgia Conference, rose from a sick bed to visit the conference for a brief period Saturday morning. Bishop Moore urged fullest co-operation of all church forces in making the final year of the Crusade for Christ one of universal success.

The objective for that year is for the increased enrollment in Sunday schools and promoting the schools' teaching efficiency. "We may look for a paganized America," said Bishop Moore, "unless we bring our youth under the teaching ministry of the church."

During a memorial service Saturday memoirs of ministers who died during the year were read, and special tribute paid to their memory. Five memoirs were read in honor of the Rev. Frank Quillian, the Rev. A. A. Tilly, the Rev. T. R. Kendall, Jr., the Rev. A. C. Cantrell and Dr. Virgil L. Moore.

Balloting for General and Jurisdictional Conference delegates was completed Saturday, with the election of five ministers and five laymen to the General Conference, and seven additional initiates and a like number of laymen to the Jurisdictional Conference.

Ministers elected are: Dr. Lester Rumble, Dr. W. R. Cannon, Dr. C. P. Harris, the Rev. J. W. Veatch, the Rev. J. W. O. McKibben, Dr. W. G. Henry, Jr., Dr. N. G. Long, the Rev. G. L. King, the Rev. H. C. Holland, the Rev. McLowery Elrod, the Rev. P. A. Turner and the Rev. H. H. Jones.

Laymen elected are: Smith L. Johnston, of Woodstock; Dr. H. T. Quillian, of LaGrange; Mrs. Stewart Colley, of Grantville; Dr. N. G. Slaughter, of Athens; Mrs. L. M. Awtrey, of Acworth; Dr. T. J. Lance, of Calhoun; Walter Richard, of Atlanta; Dr. Goodrich C. White, of Emory University; C. Callaway, of Chickamauga; Charles Candler, of Covington; Mrs. M. E. Tilly, of Atlanta, and Dr. I. S. Ingram, of Carrollton.

Conference meetings today will conclude this year's session. At 9:30 a. m. a communion service will be held at Wesley Memorial Church, followed by ordination of deacons. At 11 o'clock Bishop Costen J. Harrell will deliver the conference sermon. At 2:30 p. m. today ordination of elders will occur, followed by the public reading of the pastoral appointments for 1947-1948. A large number of visiting ministers will be heard in Atlanta pulpits today in Methodist and other churches.

South's Women Deplore Wave of

The worker N.Y. 8-3-47

Anti-Negro Acts

Meeting in North Carolina toward the end of July, 300 delegates to a regional Methodist conference, representing more than 200,000 women from the Southern states, condemned the recent wave of attacks on the Negro people, and pledged themselves to work against racial discrimination.

"We deplore the rise of mob violence. We bow our heads in shame in the failure of the courts at Greenville, S. C., to mete out justice to those who took the law into their own hands, and we feel the court has been a party to the destruction of law and order in our land . . ." 8-3-47

The conference commended Georgia for its prosecution of the Klan and the Columbians, praised the decision that qualified Negroes have the right to vote in South Carolina primaries.

They pledged themselves to vote question of race an issue in the campaign."

Georgians Urge End of Prejudice In Campaigns

Roper Norfolk, Va. Sat. 7-26-47

SPECIAL TO JOURNAL AND GUIDE

ATLANTA, Ga.—The 350,000 Methodists of Georgia were urged last week to use "every possible means" to prevent "the injection of race or class prejudice into political campaigns" in the state. This appeal was made in resolutions adopted at the North Georgia Methodist Conference in its closing session on July 13.

The resolutions approved by almost unanimous vote of the 600 delegates in attendance urged militant campaigns throughout the state "for equal and exact justice for all men without regard to race, creed or class." The purpose of the move is to prevent a projected campaign in the state for the white primary bill aimed at disfranchising Negroes.

Methodist leaders pointed out that traditionally the church has avoided getting into politics for obvious reasons. The resolutions did not mention political personalities or the race issue in Georgia's voting system. It was clear, however, that the body was stirred to action by recent efforts to enact a white primary law.

OLD ISSUE

There is no doubt that the resolutions were adopted to bring pressure on sponsors of the "white supremacy" campaign in connection with the proposed white primary which is expected to be one of the chief issues in next year's Gubernatorial election campaign. Sat. 7-2-47

The election of the late Eugene Talmadge last summer on the promise that he would lend his efforts to the move to bar Negroes from the polls. However, Mr. Talmadge died before taking office and the State Legislation elected his son, Herman Talmadge, to succeed to the post.

The new governor had the General Assembly enact a white primary law, but his election as governor was invalidated by the State Supreme Court and Lieut. Gov.-elect, M. E. Thompson, who was upheld as the lawful heir to the Governorship, vetoed the measure.

1948 ELECTION

Since then, young Mr. Talmadge has indicated that he will run for Governor in the 1948 election and has predicted that "white supremacy" again would be the paramount issue.

The Methodist resolution emphasized that appeals to race prejudice in political affairs "create grave misunderstandings, unrest and tension."

"We believe all such appeals to be a direct violation of the spirit and letter of the Federal Constitution, the Bill of Rights, and the best and noblest traditions of our nation," it added.

CURB ON SEX CRIMES

"It is further patent to all that prejudice and race hatred are a constant threat to law and order and the fruitful source of the detestable crime of lynch-

The conference asked the general to appoint a committee "to through study of the of sex crimes, to such crimes may ed or curbed in possible."

The church delegates also solicitor general urging non-political co Paul make a thorough basic causes of s solicitor general, to curb the end that suc offenses. be prevented Mr. every way possib

Webb's suggestion that persons all convicted of sex crimes be required to register with the state and that such persons re- psychiatric examinations. 1948. 7-26-47

JOINT MEETINGS OF MINISTERS

White and Negro ministers of Columbus have embarked upon a new program of holding joint meetings, which we are sure will result in material benefit to all concerned.

A joint meeting was held Monday by the Columbus-Phenix City Ministerial Alliance and the Negro Protestant Ministers at Trinity Episcopal church and it was decided that an executive committee of the whole group should draw up rules of procedure for the joint meetings in the future.

Dr. Frederick S. Porter pointed out to those assembled that "our approach to fraternal and good fellowship has been a more or less hesitant and faltering effort," explaining that a similar movement was launched several years ago. The meetings were discontinued after a few sessions.

He voiced the hope that the new series would result in better understanding between the races and a similar expression came from the head of the Negro group, Rev. W. A. Reid calling upon the ministers of his race to "forget all those things behind us."

From all accounts the meetings were launched under auspicious circumstances, the 75 members of the group expressing determination that this "experiment in Christian fellowship should not fail."

It will be recalled that the Georgia Baptist Convention, meeting in Savannah several months ago, voted to hold a joint session with the Negro Baptist ministers holding a convention at the same time. This was done and reports indicated the meeting was marked by extreme cordiality.

The Enquirer is glad to note the inauguration of this series of joint sessions by the white and Negro ministers in Columbus and we are sure much good will result.

Joint Meeting Is Conducted By White, Negro Ministers

Columbus, Ga. Enquirer-Sun
January

Declaring that this second "experiment in Christian fellowship should not fail", the Columbus-Phenix City Ministerial Alliance met with the Negro Protestant Ministers organization at Trinity Episcopal church Monday, with approximately 75 ministers present.

This experiment was tried several years ago, but was not continued, Dr. Frederick S. Porter pointed out, declaring, "Our approach to fraternal and good fellowship has been more or less a hesitant and faltering effort".

The Negro alliance president, the Rev. W. A. Reed, urged that ministers "forget all those things behind us".

A letter from chairman Paul McKenney Jr. of the March of Dimes drive was read by the Rev. Willaim E. McTier.

New officers of 1947, including: Dr. Frank T. Woodward, pastor of the First Baptist church of Phenix City, president; the Rev. John Park Winkler, pastor of the Christian church, vice-president; and Mr. McTier, secretary-treasurer, were installed by the Rev. Frank Lavender, chairman of the nominating committee.

A member of Alcoholics Anonymous addressed the alliance briefly after the Rev. Mack Anthony had outlined some of the policies of the group.

Dr. Porter also reminded the ministers that they must continue their battle against liquor, gambling and juvenile delinquency.

Mr. Winkler, chairman of a committee to arrange the joint meetings, announced that the next meeting of the two organizations would take place on March 3 at 10:30 a. m. at the First African Baptist church.

Joint Racial Meet Held by Ministers

The Constitution
Atlanta, Ga.

COLUMBUS, Jan. 7—(AP)—Seventy-five ministers attending a joint meeting of the Columbus-Phenix City Ministerial Alliance with Negro Protestant ministers at the Trinity Episcopal Church resolved Monday that this "second experiment in Christian fellowship should not fail" and that joint meetings would be held at regular intervals henceforth.

"Our approach to fraternal and good fellowship has been more or less a hesitant and faltering effort," said Dr. Frederick S. Porter, Pastor of the First Baptist Church.

He pointed out that this experiment was tried for the first time in Columbus five or six years ago and failed after a couple of meetings. The Rev. W. A. Reed, President of the Negro Alliance, who conducted the devotionals, urged the ministers to "forget all those things behind us."

The next joint meeting will be held March 3 at the First African Baptist Church.

Richmond Va., Times-Dispatch
June 4, 1947

Negro Pastor Honored By Kansas City Clergy

KANSAS CITY, June 3—(AP)—A Negro pastor has been elected president of the Ministerial Alliance here, the first member of his race to hold the post.

Sixty-eight-year-old Dr. D. A. Holmes, pastor of the Pase Baptist Church, has been a minister here the last 25 years and is a member of the executive committee of the Council of Churches.

Early in his career, he led his congregation in a $165,000 expansion program which resulted in the construction of a new church.

A member of the ministry for 48 years he obtained a bachelor of science degree from Western College, then located at Mason, Mo., his birthplace. He also is a graduate of the Theological School at the University of Chicago.

Negro Named Head Of K. C. Minister Group

Atlanta Constitution
Atlanta, Ga.

KANSAS CITY, June 3—(AP)—A Negro pastor has been elected President of the Ministerial Alliance here, the first member of his race to hold the post.

Sixty-eight-year-old Dr. D. A. Holmes, pastor of the Paseo Baptist Church, has been a minister here for the last 25 years and is a member of the Executive Committee of the Council of Churches.

A member of the ministry for 48 years, he obtained a bachelor of science degree from Western College, then located at Mason, Mo., his birthplace. He also is a graduate of the Theological School at the University of Chicago.

Brooklyn, N. Y. Pastors Hit "Foul Blot"

Atlanta, Ga.
Daily World
Fri. 6-20-47

Says Fear And Distrust Are Being Created

BROOKLYN, N. Y. — (NNPA)— The Inter-Denominational Ministerial Alliance, an organization of pastors of the 25 Negro churches in Brooklyn, has protested to President Truman and Governor Dewey against "the growing evil of the lynching traffic."

In the resolution adopted at a recent meeting and sent to Washington and Albany, the alliance, headed by the Rev. Dr. R. G. Waters of 1011 Sterling Place, pastor of the Newman Memorial Methodist church at Throop Avenue and Macon street, declared:

"We view with great alarm a situation that has created the greatest concern in the life of the Negro in this country. The Federal and State courts of this country must find a way to stop the un-American practice of killing without giving a man or woman the right to consider themselves innocent until, by a court of justice, they are proven guilty.

FOUL BLOT Fri. 6-20-47

"Lynching is a foul blot on our Democratic form of government, a stain on our way of living that makes American reproachful in the eyes of a civilized world.

"The Inter-Denominational Ministerial Alliance decries this hideous spector as the shame that creates fear and distrust on the part of 15,000,000 people, whose sole protection is the decision of an intelligent Christian conscience which embodies the declaration, 'Do unto others as you would have them do unto you."

The resolution was signed by Dr. Waters and by the Rev. L. A. Franklin, secretary.

N.Y. Pastors Hit 'Lynching Traffic'

Afro-American
Baltimore, Md.

BROOKLYN, N.Y. (NNPA)—the Interdenominational Ministerial Alliance, an organization of pastors of 25 churches in Brooklyn, has protested to President Truman and Governor Dewey against "the growing evil of the lynching traffic." Sat. 6-28-47

The resolution, which was adopted at a recent meeting and sent to Washington and Albany by the alliance, headed by the Rev. Dr. R. G. Waters of 1011 Sterling Pl., pastor of the Newman Memorial Methodist Church at Throop Ave. and Macon St.

Must Stop Killing

The resolutions stated in part:

"The Federal and State courts of this country must find a way to stop the un-American practice of killing without giving a man or woman the right to consider themseves innocent until, by a court of justice, they are proved guilty. . . . Sat. 6-28-47

"The Interdenominational Ministerial Alliance decries this hideous spector as the shame that creates fear and distrust on the part of 15,000,000 people, whose sole protection is the decision of an intelligent Christian conscience which embodies the declaration, 'Do unto others as you would have them do unto you'."

Grand Rapids White Press Hails Clerics' Election Of Rev. Keith

Chicago Defender
Chicago 10 Ill.

GRAND RAPIDS, Mich. — The Rev. Albert C. Keith was elected president of the Ministerial Association here this month, the first Negro ever to hold the office in Grand Rapids. Sat 5-24-47

His election was received favorably by the daily press here, both the Grand Rapids Press and the Herald reporting the event, and the Herald commenting editorially as follows:

"The Rev. Mr. Keith has been pastor of the Messiah Baptist Church for 14 years and is regarded throughout the state of Michigan as a distinguished progressive liberal. He devoted himself untiringly to civic activities and has been a great force in the Herculean struggle for equal rights for minority groups.

Taught At Leland U.

"Prior to his pastorate of the Messiah Baptist Church, the Rev. Mr. Keith was secretary of the Antoine Street branch of the Detroit YMCA for six years. He also taught for two years at Leland University, Baton Rouge, La. His educational background is highlighted by A.B. and M.A. degrees from the University of Michigan.

"The Rev. Mr. Keith is married to the former Gladys Zebbs of Ann Arbor, Mich. They have three children, Albert C., Jr., veteran of World War II, who will enter Michigan State University this fall; Amanda, who will graduate from Spelman University this June, and Ernestine who is a freshman at Spelman. All three children are products of the Grand Rapids Central High School.

"Progressive liberals of this city universally opine that the Rev. Mr. Keith's election epitomizes and symbolizes the initiation of a most hopeful era in race relations for this community. They also believe that the choice made from the race for this symbolic event was most fortunate. The Rev. Mr. Keith is regarded as being the type of individual who will be able to represent both his group and the Ministerial Association of which he is the head, with outstanding distinction as well as with the most commendable modesty, all of which makes the action of the Grand Rapids Ministerial Association an excellent example of democracy in action. Rev. Keith, who is very widely known throughout the country, has been roundly congratulated by representatives of all sections of this country, by all

Atlanta, Ga. 5-24-47

Negroes Still "Cattle" In Mormon Heaven

Union 8-17-47 2 col
Cincinnati, Ohio 10

(Negro Digest)—Chicago: Negro pioneers gave the Mormons valuable aid on their dangerous trek to the Salt Lake valley, declares "The Religion That Bars Negroes" in September Negro Digest, yet official heads of this faith still maintain that Negroes are inferior animals like cattle and horses.

"The Church of Jesus Christ Of The Latter Day Saints (Mormons), with over a million converts in the U. S. and the world, is the sole modern day Christian religion that does not believe in the 'brotherhood' of man," the feature asserts. 8-14-47 2 col

Over 400 Negro converts have left the ranks of the Mormons after experiencing the raw, rank prejudice rampant in the group, the article continues and only 40 Negroes are now full-fleged members of the faith.

Have The Mormons Sold Their Soul For Pottage?

Journal and Guide
Norfolk, Va. 10

A SERIOUS charge has been brought against a branch of the church professing Christianity which calls for a documented repudiation or a frank admission and explanation from its top level officials. An article in the current *Negro Digest*, entitled "The Religion that Bars Negroes," asserts that the Mormon faith (the Church of still maintains that Negroes are in- Jesus Christ of the Latter Day Saints) ferior animals like cattle and horses.

This attitude seems all the more shocking in view of the historical fact that Negro pioneers gave the Mormons valuable aid on their dangerous trek to the Salt Lake Valley decades ago. The Mormons have over one million converts in this and other countries, but it is the sole modern-day Christian religion, the quoted article asserts, which does not believe in—or claim belief in—the universal brotherhood of man. Sat. 8-2-47

It is related that over four hundred colored converts have left the Mormon ranks after experiencing "the raw, rank prejudice rampant in the group, and only 40 Negroes are now full-fledged members of the faith."

These 40 members are all descendants of one pioneer who made the actual pilgrimage with the orginial band of 140 who left Nauvoo, Ill., to create "heaven or earth" in Utah. So rife is race bias in the Mormon capital in that state, Salt Lake City, that the name of this Negro Mormon pioneer was not carried on the monument commemorating the trek and bearing the names of all white pioneers. 8-2-47

National Conference of Negro Church Leaders

Small Negro Churches Tend To Be Impotent

TUSKEGEE, Ala., April 16—(AP)—Rural Negro churches because of their small memberships tend to be impotent, Rev. Ernest T. Dixon, Jr., head of Tuskegee Institute's Religious Extension Department, told the eighth annual conference of Negro church leaders here.

Addressing church leaders of 13 denominations, he said the national average membership for Negro rural churches was slightly more than 100.

"Rural religion has a puritanic quality," he said. "It has absorbed the harshness of the Old Testament and bypassed the charity of the New Testament's religion of love."

Task of Religion Outlined in Meeting at Tuskegee

57 From 13 Denominations Hear Discussions of Work to Be Done in City and Rural Centers

TUSKEGEE, Ala.—Dr. J. Oscar Lee told the National Conference of Church Leaders at Tuskegee Institute last week that humanity's main task is to find a basis of co-operation for making brotherhood a reality at home and abroad.

Executive secretary of the conference, he said, "Much of our effort in this direction rests upon fear that the very ones to whom brotherhood is accorded will ultimately destroy those who dispense it."

Rural church problems, city projects, the church and family life, and church co-operation with other community agencies were discussed at the conference which brought together 57 representatives of 13 denominations in its eighth annual session.

Weakness of Rural Churches

It was held under the auspices of the Home Missions Council of North America and the race relations department of the Federal Council of Churches of Christ in America.

Pointing out that the average membership of rural churches is 109.4, the Rev. Ernest T. Dixon Jr., director of religious extension work at Tuskegee Institute, said that these churches therefore have a tendency to be weak.

Puritanic restrictions, causing young people to seek recreation elsewhere, and absentee pastors were also cited as problems which will change with the training of rural leaders and establishment of extension classes, according to Mr. Dixon.

City Church Problem

The lessening of racial tensions which arise when a minority group enters an established neighborhood was pointed out as one of the problems of the city church by Robert B. Dokes.

Mrs. Ethel B. Dawson, religious etxension worker, sharecropper worker with the Home Missions Council in Pine Bluff, Ark., said that nearly every phase of Southern life is "overshadowed by discrimination and injustice."

Struggle for Human Rights

"If the Christian denominations will co-operate and take a stand during this intense struggle for human rights, many of the people would be encouraged to continue living on the farm," she declared.

President H. Council Trenholm of Alabama State College, Dr. Edward D. Staple, and the Rev. Tollie L. Caution were among the speakers on the topic of the church and family life.

Others heard at the conference were President F. D. Patterson of Tuskegee Institute and Jobu Yesumura of the American Baptist Home Missions Society.

Tuskegee Conference:

Church Leaders Discuss Basis For Making Brotherhood Work

Pittsburgh, Pa. Courier Sat. 4-26-47

TUSKEGEE, Ala.—"The task confronting humankind is to find a basis of cooperation for making brotherhood a reality both at home and in the world at large," said Dr. J. Oscar Lee, executive secretary of the National Conference of Church Leaders at their opening session here last week.

"Looking beneath the surface, it is disquieting to discover that much of our effort in this direction rests upon fear. Fear that the very ones to whom brotherhood is accorded will ultimately destroy those who dispense it."

57 REPRSENTATIVES

This eighth annual session brought together 57 representative church leaders of 13 denominations under auspices of The Home Missions Council of North America and the Race Relations Department, Federal Council of Churches of Christ in America. Among those addressing the sessions were:

Dr. Frederick D. Patterson, president of Tuskegee; the Rev. Ernest T. Dixon Jr., Tuskegee; the Rev. Tollie L. Caution, secretary, Negro Work, National Council Prostestant Episcopal Church, New York City; Dr. Edward S. Staples, board of education of the Methodist Church, Nashville; Jobu Yesumura, American Baptist Home Mission Society, New York, and Mrs. Ethel B. Dawson, Home Missions Council of North America, Pine Bluff.

A report on a city project was prepared by Robert B. Dokes, director, Educational and Recreational Project for Youth Through the Churches, Brooklyn, in which he pointed out the facts of the large migration of Negroes during the war years. As Negroes moved into certain areas there was a falling off of white residents. "Certain districts of the area which formerly had few or no Negroes now have as high as 82.9 per cent.

DEBATE RURAL PROBLEMS

A plantation project by Mrs. Ethel B. Dawson pointed out the home mission task in rural areas. The speaker stated that "nearly every phase of the Negro's life in the deep South is overshadowed by discrimination and injustice." She then outlined what Christian denominations could do to improve this situation.

The first day the conference presentations were made on, A New Approach to the Rural Church Problems, Home Mission Tasks in Rural Areas, and the Home Mission Tasks in the City.

On the second day the conference considered "The Church and Family Life." Dr. Edward D. Staples and Dr. H. Council Trenholm, president of Alabama State Teachers College, Montgomery, pointed out the impact of change on families as units of society and the church responsibility for family life.

The Rev. Tollie L. Caution spoke on the problems facing the Negro family. He pointed out "The family is a social unit of the community, State and Nation. The recent war alleviated some problems of the Negro family and intensified others."

DISCUSS RESOURCES

The Thursday afternoon sessions dealt almost entirely with resources available to the church from other agencies. In the symposium, educational, health, welfare and other recreational and character-building agencies were listed and church leaders were told how to use these agencies and were encouraged to make full use of these resources in stabilizing and improving family life.

The matter of marriage came in for considerable discussion. Said one speaker: "The church, especially the Protestant church, has an obligation to keep before its people and that is the teachings of the church about marriage and the family."

Dr. William H. Jernigan, Washington, D. C., chairman of the business committee of the National Conference of Church Leaders, presided at the four sessions of that committee. He paid tribute to the work of Dr. George E. Haynes, recently retired after 25 years of service as executive secreary of the race relations department, Federal Council of Churches, and one of the organizers of the Leaders group. He presented Dr. J. Oscar Lee, who was recently elected as Dr. Haynes' successor as executive secretary of the National Conference of Church Leaders.

The Rev. Ernest T. Dixon spoke on the new approach to the rural church problems, the Rev. Dixon Jr., said, "The average membership of rural churches is 109.4. This indicates that the churches have a tendency to be small, therefore, impotent."

A report on a city project was prepared by Robert B. Dokes, director, Educational and Recreational Project for Youth Through the Churches, Brooklyn, N.Y., in which he pointed out developments from large migration of Negroes during the war years.

Asks Church Projects

A plantation project by Mrs. Ethel B. Dawson pointed out the home mission task in rural areas. The speaker stated that "nearly every phase of the Negro's life in the deep South is overshadowed by discrimination and injustice." She then outlined what Christian denominations could do to improve this situation.

"If the Christian denominations will cooperate and take a stand during this intense struggle for human rights and develop projects in the rural areas of the deep South, to serve as 'patterns' or examples of ideal farm living, many of the people would be encouraged to continue living on the farm instead of crowding into the cities in other states."

National Church Conference Meets At Tuskegee Institute

Sat. 4-26-47 Chicago, Ill. Defender

Leaders Speak

TUSKEGEE INSTITUTE, Ala.—"The task confronting humankind is to find a basis of cooperation for making brotherhood a reality both at home and in the world at large," said Dr. J. Oscar Lee, executive secretary of the National Conference of Church Leaders here last week.

This Eighth Annual Session brought together 57 representative church leaders of 13 denominations. The meeting was under the auspices of the Home Missions Council of North America and the Race Relations Department, Federal Council of Churches of Christ in America.

Among those addressing the sessions were Dr. Frederick D. Patterson, president of Tuskegee Institute; the Reverend Ernest T. Dixon, Jr., religious extension worker, Tuskegee Institute; and the Reverend Tollie L. Caution, secretary, Negro Work, National Council of the National Conference of Church Leaders here last Protestant Episcopal Church, New York City.

Others were Dr. Edward S. Staples, director, Parent Education and Family Religion, Division of the local church, Board of Education of the Methodist Church, Nashville, Tenn.; Jobu Yesumura, Department of Cities, American Baptist Home Mission Society, New York City, and Mrs. Ethel B. Dawson, Religious Extension Worker, Sharecropper Work, Home Missions Council of North America, Pine Bluff, Ark.

Give Rural Figures

In discussing the new approach to the rural church problems, Reverend Ernest T. Dixon Jr., said, "The average membership of rural churches is 109.4. This indicates that the churches have a tendency to be small, therefore, impotent."

A report on a city project was prepared by Robert B. Dokes, director, Educational and Recreational Project for Youth Through the Churches, Brooklyn, N.Y., in which he pointed out developments from large migration of Negroes during the war years.

Asks Church Projects

A plantation project by Mrs. Ethel B. Dawson pointed out the

CLOSING a meeting of the Presbyterian synod of South Carolina, a supper meeting was held at Fellowship hall, First Presbyterian church, last night. At the speaker's table, left to right, are: Dr. Edward Grant of Richmond, Va., Mrs. L. P. Burney, Mr. Burney, Lawrence Jowers, who served as toastmaster, S. J. Patterson of Richmond, who was principal speaker, Miss Lawrence Jowers and Mr. and Mrs. Frank [illegible]. (Staff photo by Jimmy Price.)

California

Presbytery Prohibits Covenants

Sch. 11-15-47

VAN NUYS, Calif.—Wilbur LaRue Jr., of Washington, D. C., moderator of the General Assembly of the Presbyterian Church, spearheaded a resolution adopted by members of the Los Angeles Presbytery here last week at First Presbyterian Church, directing ministers to refrain from taking any action to enforce race restrictive covenants and to withdraw from any such action in which they may now be involved.

The moderator ordered that the Presbytery exercise its full jurisdiction in the matter.

On the resolution, the moderator stated "he was upset by word from one of our cities that one of our ministers have joined as a property owner in a suit to prevent a fine colored family from occupying a house in a white area."

The Rev. W. Clarence Wright, pastor of Wilshire Presbyterian Church of Los Angeles joined nine other residents in the South Arlington Avenue district in a suit to enforce a race restrictive covenant against Negro families who moved in the neighborhood.

Since that time the case has been tossed out of court by Superior Judge Stanley Mosk who ruled it unconstitutional. An appeal has been made.

Some 250 men and women participated in the Van Nuys meeting. Dr. Haven Davis, pastor of Westwood Presbyterian Church, was elected moderator.

Presbyterians Hold Annual Workers' Meet

Daily World Atlanta, Ga.
Sat. 3-8-47

CHARLOTTE, N. C. — The Annual Workers' Conference under the auspices of the Unit of Work With Colored People, of the Presbyterian Church U. S. A. convened at Johnson C. Smith University, Charlotte, North Carolina during the first week in March.

The delegation of nearly one thousand came from all parts of the Negro Synods which cover a territory which reaches from Virginia to Florida and from the Atlantic Seaboard to the Pan-handle of Texas.

This conference is composed of five major groups, namely: (1) Ministers, church offices, parish and community workers (2) Boarding and day school representatives (3) Sunday School missionaries (4) Church women, and (5) Young people.

The object of this conference is inspirational fellowship, worship and additional preparation for service

GROUP LEADERS

The participating groups with their leaders are as follows: (1) Unit of educational and medical work, Miss Gladfilten of New York leader. (2) Unit of Sunday School Missions. Dr. J. Earl Jackman Secretary, leader (3) United Promotion, Dr. James F. Riggs Field Representative (General Council) (4) Missionary Suport, Miss Ann Elizabeth Taylor, Secretary (5) Department of Faith and Life, Dr. Walter Barlow, Director (6) Youth Work, Miss Elizabeth Howell, Assistant Director (7) Unit of Work with Colored People, Dr. A. B. McCoy of Atlanta, Georgia, Secretary and Director of the workers conference.

Daily World

The program opened each morning with a Bible hour for the whole conference The following ministers led these meetings: Rev. Robert L. Jeans of Washington, D. C, and Dr. Asa Ferry of Wichata, Kansas, who is also a member of the National Commission on Evangelism. These Bible series were evangelistic. Great emphasis was placed on the "New Life Movement" which is gripping the attention of the Christian churches throughout the nation. Rev. Milton Cox, pastor of the Johnson Presbyterian Church, Columbia, South Carolina, was the main speaker on Wednesday night

The conference was greatly inspired by Dr. C. N. Wonacott, the Cotton Plant Academy, Cotton Plant, Arkansas, Haines Institute, Augusta, Georgia and two churches Tabor, Washington, D. C., and the Philharmonic Singers from Gibson Chapel, Springfield, Missouri. The Johnson C. Smith University Choir also assisted. This conference was easily the most outstanding in its history.

Sat. 3-8-47

treasurer of the Board of National Missions of New York City; Rev. Harold E. Myers of the Board of Christian Education, Philadelphia, Penna.; Dr. A. L. Roberts, Assistant Executive Secretary Board of National Missions, New York City. One of the features of the conference was an address by a young candidate for ministry, Mr. J. W. Smith, Jr., who is on a traveling fellowship, under the Board of Christian Education. This was followed by a colorful pageant which was presented by the Catawba Largel Parish under the direction of Mrs C. M. Jamison.

Sat. 3-8-47

Daily World Atlanta, Ga.

MODERATOR SPEAKS

One of the features of the conference was an address by Dr. Frederick W. Evans of Troy, New York, who is the present moderator of the General Assembly. During the service the Holy Communion was observed. The following ministers assisted, Rev. F. Perry Metz, Jr., Dr. A. H. Prince, Dr. Asa Ferry and Dr. C. J. Baker.

Another feature was the large representation that the schools and churches sent to assist in the music of the conference. Quartets and choral clubs were sent from Barber Scotia, Concord, N. C., Mary Potter School, Oxford, N. C., Swift Junior College, Rogersville, Tenn. Coulter Junior College Cheraw, S. C., Harbison College, Irmo, S. C.

Protection of Civil Rights of Minorities Asked of Presbyterian Church in South

10 New York Times

MONTREAT, N. C., May 31 (AP) —An official group of the Presbyterian Church in the United States (Southern) called on the church's general assembly today to take a positive stand on the civil rights of minority groups throughout the country.

N.Y., N.Y.

Without making direct reference to recent racial disturbances in Southern States, the assembly's permanent committee on Christian relations asked the assembly to go on record as follows:

"Condemning all organizations and individuals whose aim and purpose is to hinder any American minorities in the exercise of their civil rights, or that seek to deny such rights to any groups or individuals because of their race, creed, class or color.

Sun. 6-1-47

Directing the attention of the House Un-American Committee to "the un-Americanism of organizations like the Columbians and the Ku Klux Klan—which are definitely akin to fascism"—and suggesting that the House committee be equally as concerned with these groups as it is with exposing "organizations whose subversive activities stem from their Communist character."

Urging all people to be on guard in their own ommunities and that "they throw their influence and the influence of their local churches on the side of those forces that seek to uphold for all kinds and classes of Americans their civil and Constitutional liberties."

The report, submitted by Dr. McDowell Richards of Decatur, Ga., was referred to the Assembly's standing committee on Christian relations.

It came after the Assembly had voted unanimously for the moderator, Dr. John Rood Cunningham of Davidson, N. C., to write President Truman reminding him of a promise which church officials said the President made in 1946 that Myron C. Taylor be withdrawn as representative at the Vatican.

Dr. John H. Marion Jr. of Richmond, director of the Assembly's Christian Relations Committee, urged Presbyterians, using a "spiritual telescope," to concern themselves with problems of labor-management relationships and with minority racial groups, "keeping our moral and social conscience keenly on the alert."

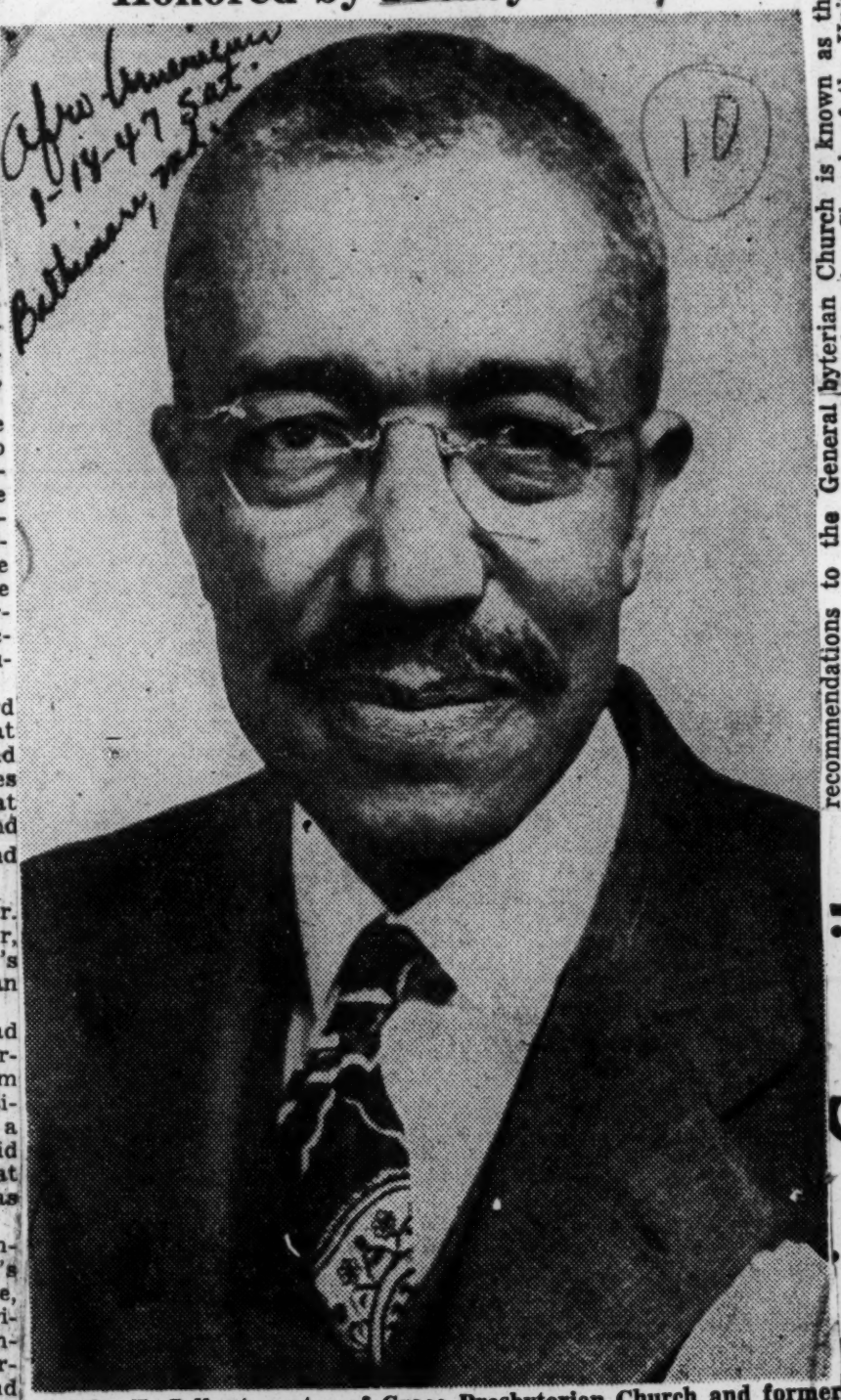
Sun. 6-1-47

The Christian relations report, after appealing for emphasis on alcohol education and relief to people in war-torn countries, urged Presbyterians to become "as fully informed as possible about Russia" and "to guard carefully what they say about Russia."

It added that "the statement so often heard that war between America and Russia is 'inevitable' is a conjecture based more on fears than on facts."

Honored by Presbyterians

Afro American 1-14-47 Sat. Baltimore, Md.



Dr. John T. Colbert, pastor of Grace Presbyterian Church and former moderator of the Baltimore Presbytery, who was named to the Council of the General Assembly of the National Presbyterian Church on Monday.

Dr. John T. Colbert Named to Presbyterian Council

Afro-American 1-18-47 Sat.

Baltimore, Md.

BALTIMORE meets Jan. 21-23, in Detroit.

Dr. John T. Colbert, pastor of Grace Presbyterian Church of Baltimore, on Monday was named a member of the Council of the General Assembly of the (National) Presbyterian Church, which

He was moderator of the Baltimore Presbytery for the year 1945.

The Council of the General Assembly is the highest board in the church. It passes on all new policies and makes legislative recommendations to the General Assembly.

The Board of Foreign Missions and the Board of Education of the national church make their reports to the council.

One of the matters which will come before the Detroit Council this month is a union of the Northern and Southern Presbyterian Churches.

At present the Northern Presbyterian Church is known as the Presbyterian Church of the United States of America.

The Southern wing, which split from the Northern wing, is known as the Presbyterian Church in the United States.

Colored Presbyterian churches in the South are affiliated with the Northern Presbyterian wing.

If unification comes, it is expected that all colored Presbyterians will be integrated into the general church without segregation and there will be no separate unit of colored Presbyterians.

30 Years at Grace

Thirty years ago Dr. Colbert was installed as pastor of Grace Church. The membership was down to 100 in the church and 17 in the Sunday school.

Dr. Colbert says now that 1940 has been one of his best years at Grace. There are over 300 in the Sunday school and the membership is well over 800.

He is a director of the Council of Churches of Maryland and Delaware. He is president of the Lincoln (Pa.) Theological Alumni Association and a member of the trustee board at Lincoln University.

Grace Church is now third in size in the nation. The work done by Dr. Colbert at Grace has led the church to expand its work in Baltimore. Madison Street Presbyterian and Grace are the two oldest congregations.

Recently, the Rev. Casper I. Glenn, a graduate of Western Theological School at Pittsburgh, opened a community mission at Cherry Hill.

He has enrolled 85 in the Sunday school and when the membership warrants, the Presbyterian Mission Board will build for them a church.

Miss Valeria Murphy is a social worker in Christian Education and held her first class there last week. Mrs. Sarah J. Bundy, a part-time worker, directs the music program and the teen-age activities.

The National Mission Board also has helped Knox Presbyterian Church, Ashland Ave. and, Washington St., the Rev. H. O. Graham, pastor, to make $20,000 worth of improvements.

A Fifth Church

The fifth Presbyterian church for the city will occupy quarters at Broadway and Gay St., which was formerly Faith Presbyterian Church, white.

Dr. Colbert was born in South Carolina, spent his early days in Arkansas and worked his way through Lincoln. He was pastor first of a church at Big Stone Gap, Va. 1-18-47 Sat

He next established All Souls Presbyterian Church in Florence, S.C., which he built to a membership of over 500 and then spent seven years at Chambersburg, Pa., at Hope Presbyterian Church. He came to Baltimore in 1917.

On Advisory Board

In 1940 he was appointed to the Advisory Board of the National Missions of the Presbyterian Church.

Mrs. Colbert is the former Miss Clara Johnson of Bedford, Pa. They have three children, Mrs. Annette Johnson, Mrs. Charlotte Mebane of Baltimore, and Mrs. Irene Edmunds in Louisville, Ky.

The General Assembly of the Presbyterian Church meets next May in Grand Rapids, Mich.

Call For Personal Acquaintance With Negro Problem

Thurs. 10-2-47

COLUMBIA— (ANP) — The strong indictment of the south's treatment of the Negro, contained in the report of the social welfare committee of the Presbyterian synod of South Carolina here last Wednesday caused considerable discomfiture in the body and resulted in immediate action to have it toned down after the failure of a motion to have it received simply as "information." The latter action meant it would not become a part of the official records and would have practically nullified it. 10-2-47

As originally drawn by the three man committee headed by the Rev. S. S. Wiley of Anderson, an ex-navy chaplain, the report charged that there was "little to choose between Hitlerite Germany's treatment of the jews and the South's attitude toward the Negro." The report further called for the repudiation of "politicians who fatten on the cry of 'white supremacy" and denounced the Greenville lynching and resulting "fiasco in which confessed (members of the lyching mob) went scot free."

PROGRESS SOFTENED

By the time the report reached the

Thurs 10-2-47

voting stage, several passages had been "softened" to read: "In the south's attitude against the Negro we must guard against the infection of our minds with the virus that tainted the minds of the Nazis against the Jews." The words "fiasco" and 'confessed" had both been deleted from the reference to the Greenville lynching. A motion to omit any mention of the race question was voted down, 69-45. 10

The statement, as finally adopted read,: "The question of civil rights of minorities involves the treatment of the Negro in the south. We call upon the synod to condem racial antipathies as incompatible with the spirit of Jesus. Jesus taught, 'Whosoever will be great among you, shall be your minister, and whosoever of you will be the chieftest, shall be servant of all.' Let the white race show its strength by helping the colored man. Atlanta Ga.

SOLUTION NOT EASY

"We have a long way to go and the solution is not easy. Let not the fear of intermarriage, which is so often dragged in as a red herring across the trail deter us from pressing on to find means of giving political, economic and legal justice to the Negroe. Justice and mercy do not require intermarriage or even social intermingling. daily world

"We recommend that closer acquaintance with the Negro and his problems be sought. In our communities, the criminal elements, white and black, know each other and work together, while the civic and religious leaders of the two peoples are often strangers. By the formation of interracial ministers' groups we can gain through prayer, discussion and Christian fellowship, a deeper champion an da clearer insight."

Gathering Ends

Presbyterians Hit Racial Antipathies

Columbia Record

The South Carolina Presbyterian synod yesterday found itself sharply divided on racial questions, and debate was heated over a proposed resolution regarding treatment of Negroes in the South.

After much discussion on the floor, the synod finally adopted a resolution which called for greater understanding between the two races and condemned racial antipathies as "incompatible with the spirit of Jesus Christ."

Resolution

As originally drawn by the three-man committee, the report said there was "little to choose between Hitlerite Germany's treatment of the Jews and the South's attitude toward the negro," and called for the repudiation of "politicians who fatten on the cry of 'white supremacy.'" The original statement also scathingly denounced the Greenville lynching and conditions "which brought about a fiasco in which confessed . . . (members of the lynching mob) went scot free."

By the time the report reached the voting stage yesterday, the comparison of the South with Hitler's Germany had been softened to read, "In the South's attitude against the negro we must guard against the infection of our minds with the virus that tainted the minds of the Nazis in their attitude against the Jews," and the words "fiasco" and "confessed" had been deleted from the statement on the Greenville lynching. Both of these softened statements were in the portion voted out.

A motion to leave all reference to the race question out of the report was voted down, 69-45, and the statement, as adopted, said: "The question of civil rights of minorities involves the treatment of the negro in the South. We call upon the synod . . . to condemn racial antipathies as incompatible with the spirit of Jesus. Jesus taught, 'Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all.' Let the white race show its strength by helping the colored man. Thurs

"We have a long way to go and the solution is not easy. Let not the fear of intermarriage, which is so often dra-ged in as a red herring across the trail, deter us from pressing on to find means of giving political, economic, and legal justice to the negro. Justice and mercy do not require intermarriage or even social intermingling. 9-25-47

The Rev. John R. Richardson of Spartanburg was elected to succed the Rev. A. W. Dick as a member of the board of directors of Columbia Theological seminary. The Rev. Alex M. Mitchell of Columbia was named to succeed the Rev. Mr. Dick on the defense service council. The Rev. Mr. Dick was replaced on several other committees, as follows: The Rev. J. E. Cousar of Laurens, South Carolina Fellowship of Churches; the Rev. J. B. Sloan of Union, committee on promotion and the Rev. C. H. Nabors of Greenville, religious education.

Members of the ad interim committee which will continue to study revision of the manual of the synod are: The Rev. John McSween, Greenville, chairman; the Rev. D. McL. McDonald, Columbia; the Rev. W. H. Bowman, Clover; the Rev. W. P. Nickell; the Rev. F. B. Estes, Orangeburg; the Rev. Alex M. Mitchell, Columbia; the Rev. M. C. Patterson, Greenville; the Rev. R. R. Potter, Sumter; the Rev. Ralph McCaskill, Kingstree; the Rev. H. C. Hamilton, Gaffney, and S. S. Wiley, Columbia. Thurs.

Other New Officers

Other new officers, and the committee posts to which they were chosen, include; T. C. Franan of Columbia, treasurer of religious education committee; the Rev. Hubert Wardlaw of Conway, religious education; Miss Carolyn Bearden of Welford, religious education; the Rev. Ellison Smythe of Hartsville, student work; J. D. O'Bryan of Kingstree, promotion; the Rev. W. H. Bowman, chairman, committee on the minister and his work; the Rev. L. O. McCutchen, formerly of Bishopville, foreign missions; the Rev. John Groves of Mayesville, Thornwell orphanage; the Rev. R. R. Potter of Sumter, mountain retreat association; the Rev. C. S. Spencer of Lockhart, woman's work; the Rev. F. W. Gregg of Rock Hill, social and moral welfare; the Rev. J. C. Bailey of Rock Hill, alcohol education; the Rev. W. K. Beaty of Columbia, alcohol education, and the Rev. G. A. Nickles of Charleston, synod's trustee mountain retreat association.

P. F. Henderson, elder from Aiken, was re-elected as the Synod's representative on the Assembly committee of cooperation and union.

Installation

Installation services for the Woman's auxiliary of the Presbyterian Synod of South Carolina were conducted by the Rev. Kenneth C. Phifer, chairman of the Synod's committee on women's work. The new officers are Mrs. W. B. Ardrey, Jr., of Fort Mill, vice-presidents. The terms of other officers did not expire this year.

Columbia, S.C.

400 At Luncheon

More than 400 persons attended a luncheon at the Hotel Columbia in the interest of the Presbyterian college endowment program. The Rev. W. McL. Frampton of Chester was master of ceremonies and the speakers included General Joseph Fraser of Pinewood, Ga., and the Rev. Warner Hall, pastor of the Second Presbyterian church of Charlotte, N. C.

Chairman selected in the eight presbyteries of the Synod to promote the endowment campaign include: The Rev. R. R. Potter of Sumter, the Rev. C. D. Brearley of Myrtle Beach, the Rev. M. C. Calhoun of York, the Rev. M. C. Patterson of Greenville, the Rev. W. Redd Turner of Clinton, the Rev. F. B. Estes of Orangeburg, the Rev. James W. Jackson of Columbia, and the Rev. Van Arnold of Seneca.

At a meeting of men of the church Charles S. Rigby, Jr., of Manning was elected to head the men's work of the synod, succeeding Dr. W. R. Barron of Columbia and W. A. L. Sibley of Union who had been serving as co-chairman of men's work in the Synod.

A conference of children's workers was held at the church, led by the Rev. C. E. Davis of Charleston and Mrs. P. B. Spigner of Columbia.

Dr. Edward Grant of Richmond, Va., executive secretary of religion education, spoke on the Presbyterian program of progress. He urged the representatives of churches in the Synod to back the program of progress, a new $7,500,000 five-year advance movement for Southern Presbyterians. This work is to be supported by the rally day offering to be taken in all churches of the Synod, September 28.

10 1947

Protestants

Protestants Urge Better Race Ties; Drop Color Bars

Chicago DEFENDER, ILL.

SAT.

BUCK HILL FALLS, Pa. —The church must erase all racial segregation and discrimination if it wants to remain champion "of human rights," a special committee of Protestants reported to a conference of 23 denominations here last week.

The "revolutionary" report was delivered during the annual session of the Home Missions' Council of North America. It pointed out that the problem of group and race relations is "one of the greatest social and ethical issues of our day."

4-19-47

The special committee presented six points which must be considered to insure success of home mission projects in the U. S. and Canada. They are in part:

Recommendations

1. The full influence of the group must be used to end segregation and discrimination, and to fight whatever implies a ghetto pattern of living for any group.

2. All religious or other missionary enterprises organized on a basis of segregation should be reexamined with a view to removing all barriers to free intercourse without reference to race.

3. The church should accept the principle of ministry to all peoples irrespective of race or social status.

SAT.

4. Wherever possible, experiments in inter-racial activities and associations should be promoted.

5. Special study should be given to strengthening the ministry of the church among groups now inadequately reached.

6. Home mission forces should work with other forces inside and outside the church to relieve tensions and to promote inter-racial goodwill and understanding.

10

Noting that modern society is becoming more and more complex, the churchmen said that secularized society tends to make the church only one among many special interests. They concluded their report with the statement that the church wants good government, sound economy, and broad social welfare.

Quakers (American Friends Service Committee)

Afro-American Baltimore, Md.
Sat. 5-31-47

TO AID FINNS—Miss E. Louise Young, of El Reno, Okla., one of 28 Americans who will spend the summer working in Finland with the Quaker International Voluntary Service, a project of the American Friends Service Committee. The Quakers workers will rebuild homes and perform other services in war-devastated areas of Finland and Italy. Miss Young has been on staff of the Quaker Committee since 1945.

Dr. Nelson Heads Quaker Team in India, Tells Goal of Unit

Afro-American Baltimore, Md.
10 Sat. 5-3-47

PHILADELPHIA

Dr. William S. Nelson, on sabbatical leave from Howard University, where he is Dean of the School of Religion, has been appointed head of the Quaker team in India, the American Friends Service Committee announced recently.

Dr. Nelson, who was appointed by his fellow unit members as leader of the group, is responsible for the general direction of policy, serves as liaison between the unit and the Indian government and other agencies, interprets the purpose of the unit to the Indian people, and carries on all the corespondence with home committees.

Talks with Gandhi

Following the riots in Noakhali several months ago, Dr. Nelson and two other unit members interviewed Mohandas K. Gandhi, spiritual leader of the Hindus, on what the Quaker unit could do to help. Gandhi advised material aid. Sat. 5-3-47

Dr. Nelson and his wife, Blanche W. Nelson, left the United States last September on their way to India. They spent some time in England before proceeding to Quaker headquarters in Calcutta.

Mrs. Nelson's special work in India is to help organize welfare centers and train Indian community workers.

Peace, It's Wonderful

Defender, Chicago

NOBEL PEACE PRIZE, world's most significant award right now, went this year not as expected to Pope Pius or Mahatma Ghandi but to the American Friends Service Committee. These "Quakers" have always believed a little chocolate should be stirred in every cake.

You probably know how they have for generations given time, self and money to beat some sense into heads of colored kids in the South; that the staff in their national office in Phila. is integrated; that they employ our G. James Fleming as Secretary of their Race Relations Committee. That each year they lift a few Negro college profs from their Jim Crow setting and send them everywhere to lecture on good will academics at "white" colleges and meetings, and a lot more. Sat. 11-15-47

Maybe you don't know about their International Student House in Washington the Jim Crow capital of the world, and how they believe Negroes should go overseas as goodwill ambassadors—at one time this year they had five—The William Stuart Nelsons of Howard U., in India; E. Louise Young of El Reno, Okla., in Finland; Ella Mae Johnson of Phila., in Mexico and Jean Fairfax of Tuskegee, in Vienna. (2nd year for Fairfax.)

U.S. Girl Aids Quaker Relief For Austrians

10

Courier Pittsburgh, Pa.

VIENNA, Austria—(ANP)—Jean Fairfax, formerly dean of women at Tuskegee Institute, now a representative of the Friends' Service Committee here, reports that the Austrian needy are extremely grateful to Americans for the packages of food distributed through the Friends and other agencies.

Miss Fairfax, attache of the Quaker relief program, arrived here by way of Paris in November. She has been visiting the various facilities and will soon be attached specifically to one.

"Our program here is quite diversified," Miss Fairfax said. "Part of the work is a supplementary feeding project carried out through local agencies to young victims of tuberculosis, to the aged, to boys and girls in rest homes and apprentice homes. There is some clothing distribution and work with displaced persons and a neighborhood center which has recently been opened.

"The needs here are so great that although our work is relatively small there is a real thrill in seeing the American people's contribution of food and clothing reach the Austrians too and to know of their gratitude. Just recently at one of the distribution centers, when the people realized that I was an American representing the organization responsible for the food packages, they came up and kissed my hand. It gave me a funny feeling because I realized how little I had done while I was in the states to encourage more giving or indeed how little I had visualized the tremendous need."

10 1947 Radio

The Air's Oldest Pulpit

News Week 10

In 1923, radio was still in its crystal-set infancy. Religion on the radio was virtually unknown. But Dr. S. Parkes Cadman of Brooklyn felt strongly that a half-hour of air time should be set aside each Sunday to bring religion to stay-at-homes and churchgoers alike. He broached his new idea to executives at the newborn New York radio station WEAF (now WNBC). A Congregationalist, he assured the station that the program would be undenominational — under the auspices of the Federal Council of Churches. With some misgivings, officials of WEAF agreed to donate the air time and try out Dr. Cadman's novel idea.

Dr. Sockman

On May 3, 1923, Dr. Cadman made the first broadcast of a program called the National Radio Pulpit. "Today I speak in the spiritual interest of the people of every race and creed," he said. "I will not talk to you of sectarian things, either now or in later broadcasts. Rather I will try to bring to you the great central truths of religious life." 10-3-47

Although at first some listeners grumbled at radio "posing as a church," the religious broadcast of sermon and prayer soon drew a steady audience. Since then, the National Radio Pulpit has brought spiritual comfort without sectarian tags to millions of listeners. It is the oldest show of any kind on the air today. This week on Oct. 5, the program began its 25th season—coast-to-coast over 75 NBC stations (Sundays, 10-10:30 a.m. EST).

Since Dr. Cadman's death in 1936, Dr. Ralph W. Sockman, Methodist pastor of Christ Church in New York, has conducted the National Radio Pulpit. The 58-year-old minister—who last April celebrated his 30th anniversary as pastor of his church—feels just as strongly as his predecessor about the value of religious radio: "Radio does not compete with church attendance. Radio nourishes religion, for religion is like an art; the more you have, the more you want."

Air-Waves Pastor: Dr. Sockman has proof of his theories from his audience's letters. Each month some 30,000 listeners write in asking for copies of his sermons or thanking him for spiritual help received. Last January, one broadcast on The Lord's Prayer drew 18,000 letters and had to be repeated in May.

Letter writers range from Eddie Rickenbacker and several mayors of Southern cities to nurses, shut-ins, and high-school students. A 90-year-old man from Ottawa, Kans., wrote: "I am a regular listener to your sermons Sunday mornings before going to Christian Science Church at 11 o'clock." From Lakewood, Ohio, a woman sent word that "listening to your program is a very important event in our Sunday schedule. We tune in on it after returning from early mass at our Roman Catholic Church." New York. N.Y. 10

Although no plea for money is made on the air, many letters contain small offerings. This money helps defray mailing expenses on sermons and production costs—which are relatively low, as both NBC and Dr. Sockman contribute their time.

The majority of letters are answered by the National Religious Radio Department of the Federal Council, which employs six girls to handle the mail. But letters asking for advice go to Dr. Sockman. These correspondents often have a problem they are loath to take to the local pastor who knows them. For example, one woman in North Carolina wrote that her husband had been unfaithful during the war, but now wished to return to her with his child by another woman. Should she take him back? Urging a Christian spirit of forgiveness, Dr. Sockman advised her to accept her husband and reunite the broken family.

10 1947

Rural

THE RURAL NEGRO CHURCH

DARK GLORY, by Harry V. Richardson. Published by Friendship Press; 209 pages, $2. Birm., Ala. News

Dr. Harry V. Richardson was commisioned by the Home Missions Council and the Phelps-Stokes Fund to make a study of the rural Negro church, and on the basis of his findings he has produced a thought-provoking book. The problems confronting the rural Negro church are many and varied. Inasmuch as the church is the agency which reaches the greatest number of persons in rural communities, these problems concern not only religion, but also economics, education, social welfare and health.

Of special interest to Alabamians is the chapter dealing with the situation in Dallas County. Dallas County was chosen for study because it is in the heart of a Southern area that is undergoing radical change. The problems posed here are representative of those in the over-all picture. The facts are discouraging and, in many cases, shameful. By bringing this thoroughly documented information to the public, Dr. Richardson hopes to inspire some constructive action on the part of those agencies in whose province the alleviation of such problems lie. Sat. 7-19-47

The rural Negro church has had, and is still receiving, a great deal of criticism. Its most pressing need is, of course, well-trained leadership. Well-trained leadership depends upon good educational facilities, opportunity and some reasonable assurance of proper living conditions and salary. The members of most congregations are extremely poor and poorly educated, or without any education at all. These people are not in a position to offer an appropriate post to a qualified minister, even though they are greatly in need of the kind of help a good spiritual leader can give them. In one case cited by Dr. Richardson, a minister was paid only $72 for an entire year's work. This is not an isolated case.

What is most distressing about the picture is that the rural Negro church has been left to limp along by itself as if it were a separate entity and not a vital and important part of religion in general, and Christianity in particular. In any planning for the betterment of the church in world religion, this particular segment certainly should be included. Until such time as the rural Negro is provided with better educational opportunities, higher economic standards and good health and recreational facilities, the rural Negro church cannot acquit itself with credit. The problems are acute and their solution requires a concerted effort. Sat. 9-19-47

Dr. Richardson's book should stimulate a program of reform in connection with the type of church he discusses. He has his facts and presents them in a straightforward manner, making use of statistics and references. The very simplicity of his statements produces a dramatic and telling effect.—R. P. D.

Shaw University's Rural Program Covers the State

Courier, Pittsburgh, Pa. 11-22-47

RALEIGH, N. C. — Shaw University's ministerial and rural church program covers almost the entire State of North Carolina and extends into other States. From Manteo, across 530 miles to Murphy, the western extremity of the State, practically every minister in the State has access to thirty-three courses given by Shaw University in twenty-five centers last year with an aggregate of eighty-seven weeks of instruction. Two such courses were held also in Pennsylvania and New Jersey.

TWO INSTRUCTORS Sat.

Two full-time instructors in the Department of the Rural Church, the Rev. Moses N. Delaney and the Rev. S. F. Daly, and nine part-time instructors, along with outstanding ministers of others States, carry on this vast network of services to ministers of town and country.

Instruction also is given to laymen who desire to train for finer religious service in their local churches and conventions. An example of such aid was a week's cooperative study of rural problems held recently by three Warren County churches. Included were Hecks Grove, Jerusalem and Edward's Baptist Churches. The meetings were held at Edward's Grove.

LARGE ENROLLMENT

In the year just closed, fifty-nine ministers and workers were enrolled in religious courses in summer school on a college level; 578 in other religious courses. Enrollments in other courses included Sunday School, 227; Sunday School Leadership courses, 30; District Minister's Institute, 658; Annual Ministers Institute and Women's Conference, 269; Summer courses for Ministers and Missionary Workers, 73; Sunday School and BTU Training Conference, 247. A total of 21,141 persons were registered in all areas .

Forum Reveals Adventist Pattern

Daily World
10
Atlanta, Ga.

LOS ANGELES — (ANP) — Significant facts about the interracial character of the Seventh Day Adventist church were revealed in a series of radio interviews of three high officials of that faith by LeRoy S. Hart, managing editor of the Los Angeles Sentinel and Harry G. Willis of the Pacific News Service.
Feats. 1-7-47

Participating in the broadcast of the Sentinel hour with Mr. Hart were the Rev. Owen A. Troy, Pacific coast representative of the church in the Pacific Union conference; George E. Peters, high-ranking official of the World Conference of Seventh Day Adventists, Washington and Louis B. Reynolds Nashville, editor of widely circulated Message Magazine.

Rev. Reynolds discussed the integration of Negroes on the staff of the interracial publication of which he is editor and at the plant of the Southern Publishing association which prints it at Nashville Altogether about ten colored persons are employed in technical and non-technical capacities, he pointed out. These include the operator of the largest two-colored press, a photographer, a lay-out man, an editorial secretary and several others. The Message magazine has a monthly circulation of over 200,000 copies in the United States. Africa and the West Indies.

SWEET CHARIOT HOUR

When interviewed on the Sweet Chariot hour broadcast as well as on the sentinel hour. Rev. Peters told the organizational structure of the denomination. He revealed that Negroes are represented on every level of the Seventh Day Adventist organizational structure from the local church and local conference official all the way up to the World Conference headquarters in Washington, where he serves as an executive secretary.

Missionaries are being sent to foreign lands as fast as Negroes can be trained for this specialized line of work. Six missionaries were sent this year to Liberia. Dr. and Mrs. Warren D. Harrison of Pasadena, California are under appointment of the mission board to go to Ethiopia early next year. Dr. Harrison is a graduate of the College of Medical Evangelists, a class "A" medical college operated by Seventh Day Adventists at Loma Linda, California.
Feats 1-7-47

Rev. Troy in speaking of the institutions operated by Seventh Day Adventists referred to the outstanding work of Dr. Ruth J. Temple, a product of this college. As assistant health officer for Los Angeles, Dr. Temple holds perhaps a greater responsibility than any other woman physician in the United States, regardless of racial origin. She is the director of the recently constructed $300,000 interracial clinic operated by the City of Los Angeles in the southeast district. An interracial staff of over 50 employes are under her direction.

7th Day Adventists Congress

10
The Nation
Cincinnati, Ohio

More than 600 colored young people from all parts of North America attended and took an active part in the four-day Seventh-day Adventist North American Youth's Congress held in San Francisco last week, Sept. 3—7, in the Civic Auditorium.
Thurs. 9-11-47

To this congress came some 12,000 young people from all the states in the United States, from Canada, Alaska, Hawaii and even from South America, India and Japan. The colored young people among this number represented some 10,000 youth of their own racial group in the church. They came from Florida, New York, Seattle and Bermuda and all parts in between.

Elect Three To Church Council

Chicago Defender

Chicago, Ill.
Sat. 5-24-47

LOS ANGELES — (ANP) — Three Negro women of this city were elected officers of the Southern California Council of Church Women at a recent meeting here.

Mrs. Frederick D. Jordan, wife of the pastor of the AME church at 8th and Towne, and the first Negro woman to hold office in the council, successfully completed her term of office as secretary and was elected one of the vice presidents.

Mrs. Lillian Craw Brown, wife of the Rev. J. M. Brown, retired minister of Pasadena, was selected as the new secretary. Mrs. Anne P. Davis, wife of the Rev. H. M. Davis, pastor of the First AME Church of Pasadena, was chosen to serve on the nominating committee of the council. Sat. 5-24-47

Mrs. L. H. Owens, wife of Presiding Elder Owens of the San Diego district of the Southern California conference of the AME church, retained her place as a member of the board of directors.